A DIRECTORY FOR Midwives: OR *A Guide for Women.*

In their { *Conception.* / *Bearing*; And / *Suckling their Children.*

The First Part Contains,

1. *The Anatomy of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinder Conceptions, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labor.*
8. *A Guide for Women in their Lying In.*
9. *Of Nursing Children.*

To *Cure* all Diseases in Women, Read the Second Part of this Book.

By *Nicholas Culpeper* Gent. Student in *Physick* and *Astrology*.

Newly Corrected from many gross Errors.

London, Printed by *John Streater*, and are to be sold by *George Sawbridge*, at the Sign of the *BIBLE* on *Ludgate-Hill*. 1671.

To the MIDWIVES of *England*, *Nicholas Culpeper* wiſheth ſucceſs in their Office in this World, and a Crown of Glory in that to come.

Worthy Matrons:

YOU are of the Number of thoſe whom my Soul loveth, and of whom I make dayly mention in my prayers. And having (upon fixed Reſolutions) conſecrated the reſt of my Life to the Service of my Country, in what knowledge I was brought up in, or have ſpent the greateſt part of my Studies about: The moving cauſe of which was, a ſerious conſideration of the notable injuries offered to Men and Women, and indeed to the Kingdom in general, by abſconding the Rules of Phyſick from them, either not Writing them at all, or to no purpoſe, which is ſo apparent, that a Man needs not the Eyes of a Lynx *to ſee it, he may Read it running, though he be as blind as a* Mole, *if he hath but half ſo much Natural Inſtinct. What an inſufferable injury is it, That Men and Women ſhould be trained up in ſuch*

ignorance, that when they are ſick, and have her
in their Gardens conducing to their Cure, the
are ſo hood winked, that they know not their ver
tues. Is not this to uphold a company of laz
Doctors, moſt of whoſe Covetouſneſs *out weigh*
their Wits *as much as a Milſtone out weighs*
Feather? How they will anſwer for it anothe
day, God knows, I pitty their conditions: thi
world will not laſt alwayes. The conſideration o
this, I ſay, put me upon it, to write Phyſick i
my Mother-tongue. I thought, and yet, I think
I am not miſtaken in my thoughts, that it were
a good acceptable work, well pleaſing both to God
and man, to employ that talent God hath given
me, for the repreſſing of this ſo great, ſo apparent,
ſo ſenſible an Evil. If I fail, its in the power,
not in will; and God accepteth the will for the
deed, and ſo will godly people, for godlineſs is de-
rived from God-likeneſs. I conceived a few
thoughts, and I hope to bring them to perfect
birth, viz. *To lay down ſome rules whereby a*
man may as well prevent ſickneſs before it comes,
as remedy it when it is come. And that this may
be done Methodically, for things look beſt when
they are in order, becauſe God is the God of or-
der, I determined to write of the preſervation of
man, even from his conception to his grave. What
now remains, but to bring this determination into
act? In doing which, I began here, and having

begun

begun here, to whom ſhould I dedicate it, but to you? And though I confeſs the Theory *of this be requiſite, very requiſite to all women, yet to whom doth the* Practical Part *of it belong, but to your ſelves? If you pleaſe to make experience of my Rules, they are very plain and eaſie enough; neither are they ſo many, that they will burden your brain, nor ſo few that they will be inſufficient for your neceſſity. If you make uſe of them, you will find your work eaſie, you need not call for the help of a Man-Midwife, which is a diſparagement, not only to your ſelves, but alſo to your Profeſſion. And let me tell you this (and I'le tell you but the truth) to your knowledge, care and skill, is committed, both the being, and well-being of Women in Labor. The Creator of Heaven and Earth, the God of all the world, the great firſt being of all things, commits the life of every Child of his to you charge, even to the very firſt minute that he allots it to draw its breath, and at your hands will he have an account of it another day. Oh! What manner of woman ought a Midwife to be? With what knowledge, skill, care, induſtry and ſincerity ought ſhe to perform her office? Let every honeſt Woman that takes this charge upon her, take notice of it; and when ſhe comes to deliver a Woman, let her know, that for that day or nights work ſhe muſt another day give account before* Jehovah, *the Lord* Jeſus Chriſt, *and all the* Angels.

So ſoon as you have read this, you will preſently agree with me, That a Midwife ought to be as quick-ſighted as Argus, *her wits muſt be in her head, for her books are at home.* Hippocrates *was never better skill'd in the Rules of Phyſick than a Midwife ought to be.*

To wind up all in a word, All the perfections that can be in a woman, ought to be in a Midwife; *the firſt ſtep to which is, You know your ignorance in that part of Phyſick which is the Baſis of your Act. When you know what you want, then you know what to crave; and you know who ſaid,* If any want wiſdom, let him ask it of God *(not of the* Colledge of Phyſitians, *for if they do, they may hap to go without their Errand, unleſs they bring money with them)* for he gives liberally to all men, and upbraideth no man. *Many of you are ancient, but if you be too old to learn, you are as much too proud. God ſpeaks not now by voice to men and women as formerly he did, but he ſpeaks in, and by men; and 'tis no part of wiſedom for men and women to ſtop their ears againſt it. When Chriſt preached in* Noah, *the old world did ſo, and you know what came afters. I confeſs God hath given me ſome little ſparks of knowledge, I do not call them little as they come from God, for ſuch a word would hold forth, if not* Blaſphemy, *yet extream* Ingratitude, *But I call them little comparatively, in reſpect of what ſhall*

ſhortly

shortly be revealed to the Sons of men. You all know the day must break before the Sun riseth, and this I know (as surely as I know my own Name) if I reveal what I know, this light shall increase in me to a perfect day. If I hide it, I know as well what became of that Servant that wrapped up his Talent in a Napkin, and buried it in the ground; and when I think what became of him, I tremble to think what will become of others that do the like.

To conclude; Grave Matrons, be diligent in your Office, and be as careful as diligent, as well to prevent evils before *they come, as to provide for them* when *they are come. So may you expect the blessing of God upon you and yours, the Lord will build you houses as he did the Midwives of the* Hebrews, *when* Pharaoh *kept their bodies in as great bondage as* Physitians *of our times do your understandings. And when the dayes allotted for you to live in this world are expired, and the time of your change shall come, the Lord will provide an habitation for you not made with hands, which shall never pass away. You know who it was that promised,* If you be faithful to Death, you shall have a Crown of Life.

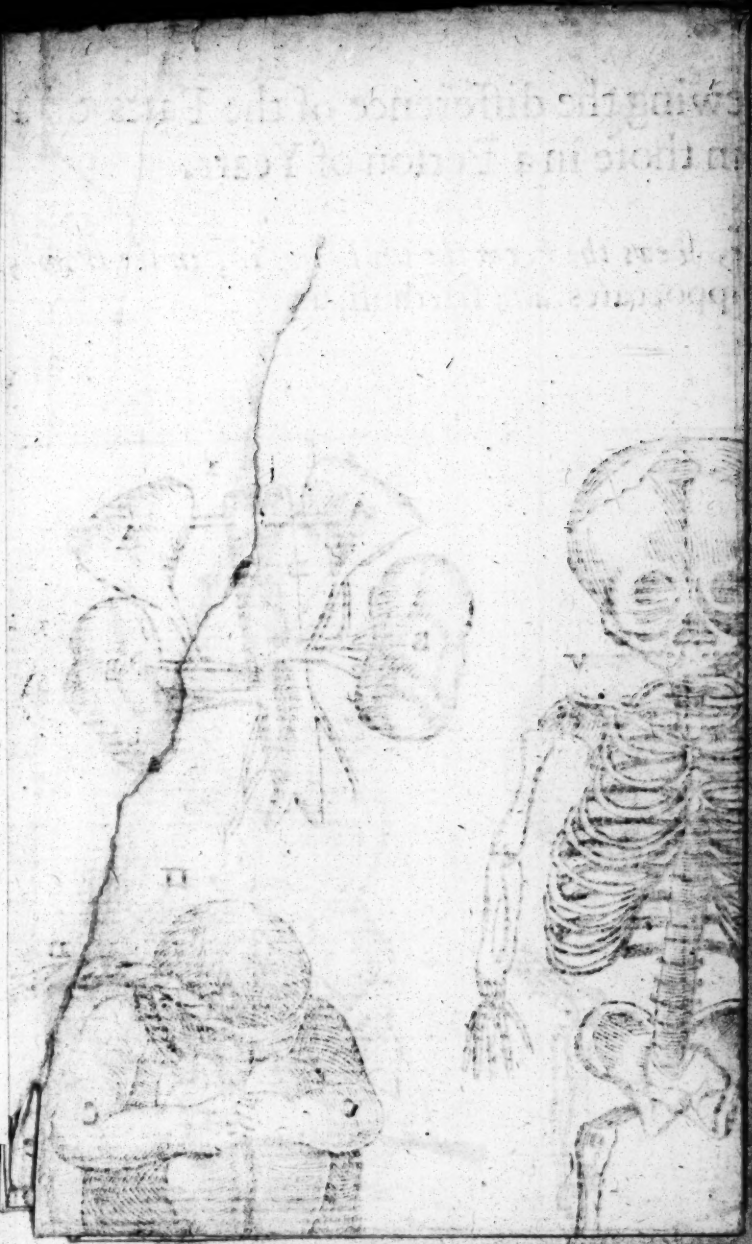
Lastly, Let me intreat the favour of you all, That if you by your own experiences find any thing which I have written in this Book, not to be according to truth, for I am but a Man, and

there-

therefore ſubject to failings, firſt judge charitably of me: Charity and Honeſty alwaies walk hand in hand together, and think ill of no man. *Secondly, Acquaint me with them, and they ſhall be both acknowledged and amended. As for my ſelf, I deſire during my life, alwayes to remain,*

Yours in what I may, or can,

Nich. Culpeper.



An Explication of the Figures, ſhewing the difference of the Parts of a Child in the Womb, from thoſe in a Perſon of Years.

The Second of the Figures in this Braſs Plate, ſhews the Form the Child lies in, in the Womb, according to the Opinion of Hippocrates *and* Bartholinus.

FIG. I.

AA *The Deputy-Kidneyes or Vice-Kidneyes, called in Latin* Renes Succenturiati.

BB *The True Kidneyes, as yet diſtinguiſhed by divers kernels; but ill expreſſed in point of Scituation, by the Gravers miſtake.*

C *The great Arteria from which the Branches go to the Kidneyes, and* Capſulæ, *or Caſes.*

D *The Vena cava, from whence ſpring the Emulgents, and the ſmall Twigs of the* Capſulæ, *or Caſes.*

FIG. II.

Shews the Scituation of a Child in the Womb, howbeit in ſome it differs.

A *The Head bending forward, ſo as the Noſe may be hid between the Knees.*

BB *The Buttocks, to which the Heels are cloſe ſet.*

CC *The Arms.*

D *The Band or Rope carried along by the Neck, and bended back upon the Forehead, and continued with the* Placenta, *expreſſed in the following Figure, at the Letter* D.

FIG. III.

AAA *The Membrane* Chorion, *divided.*

BB *The* Amnios *Membrane, as yet covering the Band.*

CC *The inner Concave part of the* Placenta, *or Womb-cake, which lyes next the Infant with twigs of the Veſſels.*

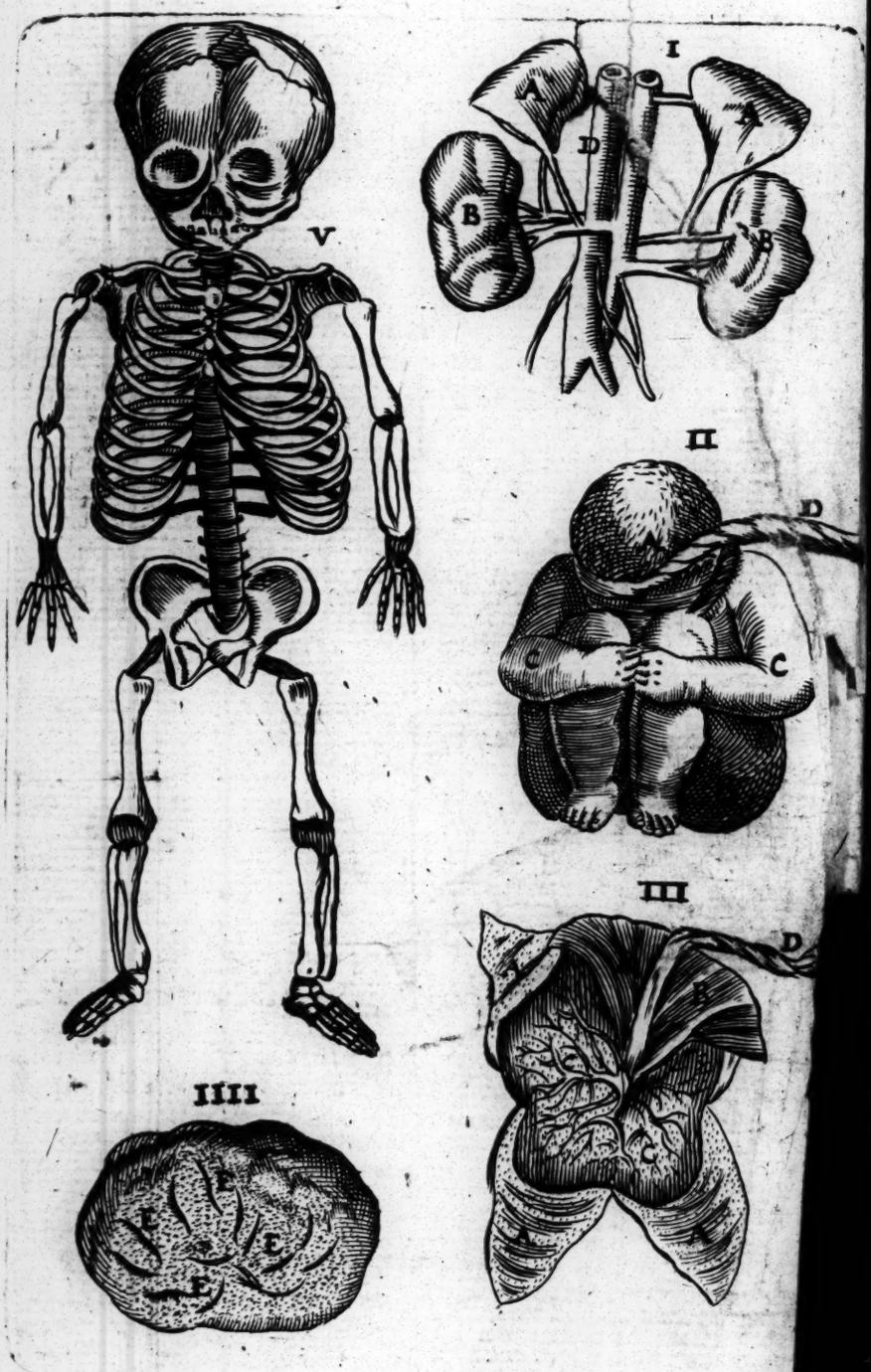
D *A portion of the Band or twiſted Rope.*

FIG. IV.

Expreſſes the outſide of the Womb-cake, which cleaves to the Womb with (EEEE) *the Clefts and Chinks therein, which vary in reſpect of number and depth.*

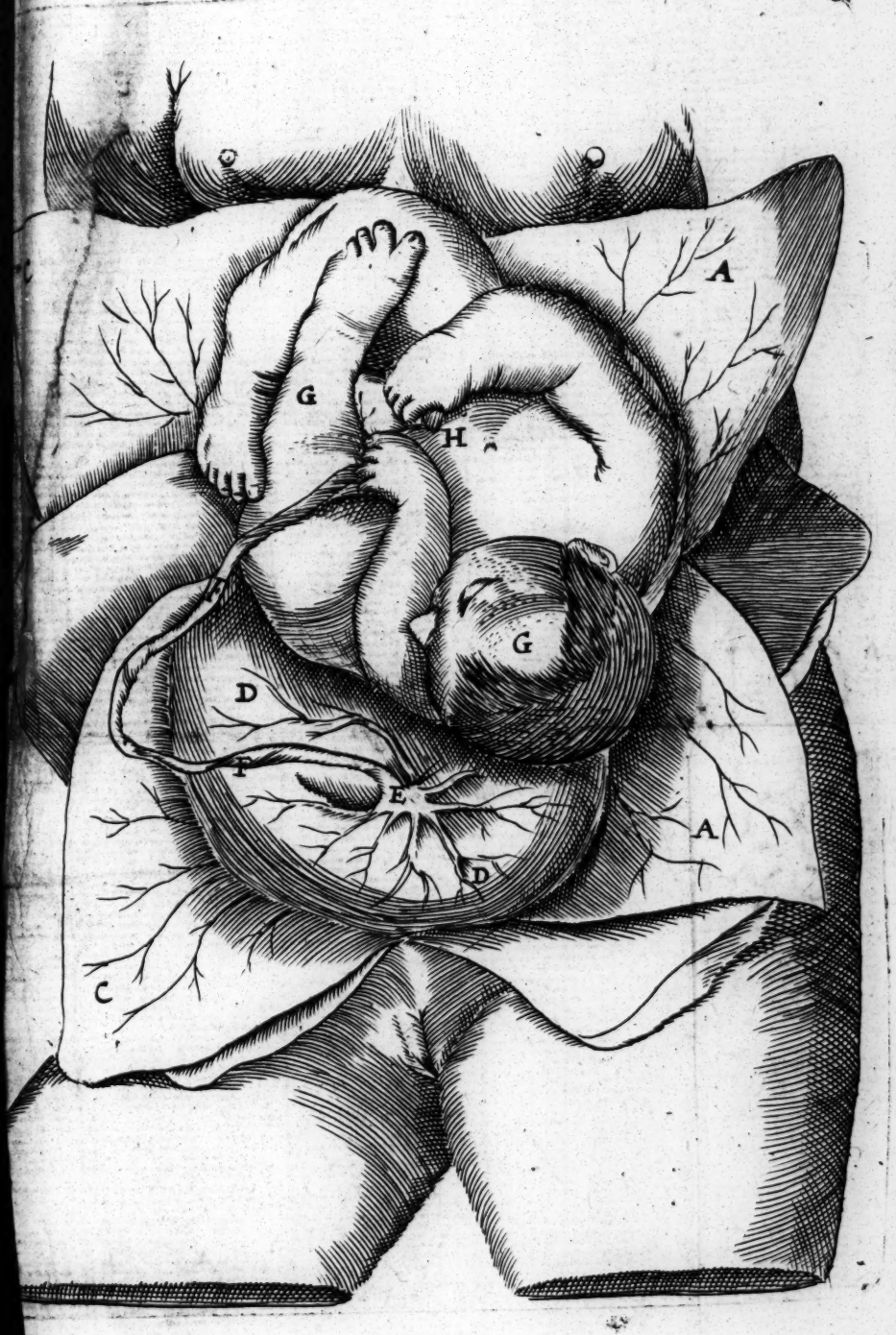
FIG. V.

The Sceleton of a Child as it is in the Mothers Womb; which in very many Particulars differs from that of a grown perſon, as is apparent.



The Form the Child lies in, in the Womb according to the Opinion of *Spigelius*.

This Table shews the Infant naked and disrobed of all its Tunicles, both proper and common.



AA *The Portions of the* Chorion *dissected and removed from the proper place*

B *A Portion of the* Amnios.

CC *The* Membrane *of the Womb dissected.*

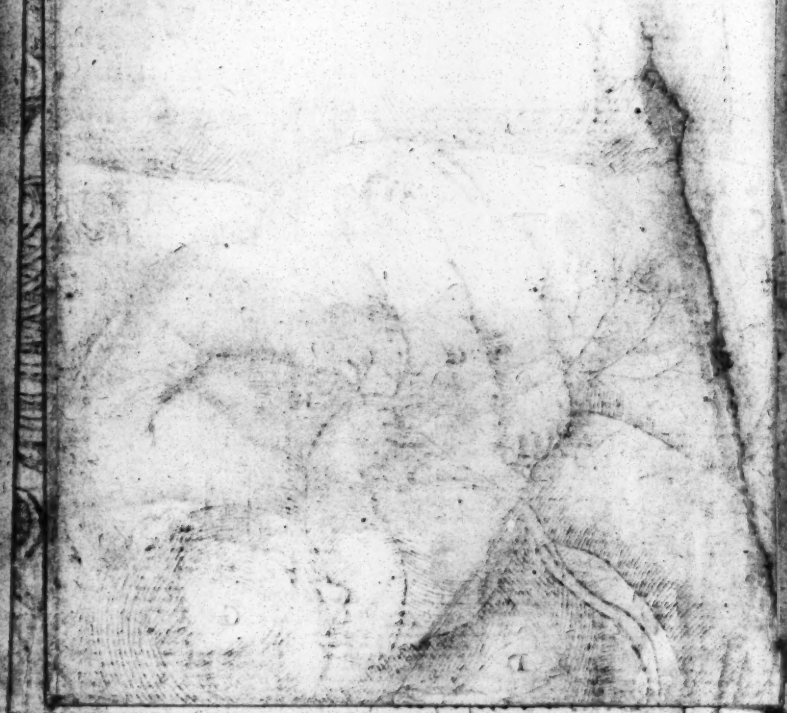
DD *The* Placenta *being a certain fleshly substance indued with very many Vessels, by which the Infant receives its Nourishment.*

E *The Varication of the Vessels which make up the Navel-string.*

FF *The Navel-string by which the Umbilicar Vessels are carried from the* Placenta *to the Navel.*

GG *The Infant as it lieth perfect in the Womb near the time of Travel.*

H *The insertion of the Umbelicar Vessels in the Navel of the Infant.*



Book. I.

Of the Veſſels dedicated to Generation.

Procœmium.

THE *Eternal God*, the *Creator* of all things, having made that wonderful Work of his, the Frame of this World (every jot of which ſheweth forth the infinite Power and Glory of God to the Sons of Men; for *God made the World to ſhew his infinite Power and Wiſdom, and he will deſtroy the World to ſhew his Juſtice; and he yet preſerves the World to ſhew his Mercy and Patience to the Sons of Men*) he afterwads made Man in his own Image, an *Epitome* of all that he had made, in ſuch a manner, that whatſoever is to be ſeen in the World, may be found in Man; and he made him Ruler over the Workmanſhip of his hands, ſo that there is nothing within the whole Circle of the Creation which God did not make ſubject to the induſtrious capacity of Man; but man being thus happy, made himſelf as unhappy by his fall, that he is loathſome even to himſelf and o-

thers, even at his very Nativity, which is moſt pathetically deſcribed in *Ezek.* 16,4,5. *And as for thy Nativity, in the day thou waſt born, thy Navel was not cut, neither waſt thou waſhed in water to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all. No eyed pittied thee to do any of theſe unto thee, to have compaſſion upon thee, but thou waſt caſt out into the open field, to the loathing of thy perſon in the day that thou waſt born*: And from this original ſin proceed thoſe abominable actions which we may daily ſee in the world, for by it the undrſtanding is blinded, the will perverted, and conſcience ſhipwracked. After this, the Lord in pure mercy to Mankind, ſent the Lord *Jeſus Chriſt*, his only begotten Son, who was equal with the Father to take our nature upon him, and thereby unite us again to the Deity, and to ſatisfie his Juſtice to the utmoſt for our ſins, whereby we are again intereſted in Heaven; what remains then of us to be done more than by conſidering the uncertainty of mans life, and how many caſualties he is ſubject to here below, to labour what in us lies to ſearch out the ſecrets of Nature, whereby we may preſerve our own lives the more to glorifie our Maker, and to communicate that knowledge, which by our induſtry we have obtained, unto the Sons of men our Brethren: doubtleſs this was that which moved *Solomon* to make choice of wiſdom, accounting riches but dung, and a Kingdom but vanity; neither did he keep cloſe his knowledge to himſelf (as too many now adayes do) but he publiſhed large Diſcourſes both of Birds and Beaſts, Herbs and Trees, and of all the ſtars of Heaven, however through the iniquity of the times they are ſince loſt. The very ſame principles firſt moved me to publiſh what I knew to the world; and experience

rience witneſſeth to me, that the more I reveal that knowledge God hath given me to the world, the more he ſtill teacheth me; and being determined within my ſelf, not to give over till I have finiſhed the whole Body of Phyſick. I began firſt at the principles, namely, The Anatomy of the veſſels dedicated to Generation; for above all things I hold it moſt fitting that Women (eſpecially Midwives) ſhould be well skil'd in the exact knowledge of the Anatomy of theſe parts. Let it not be objected to me that many good Midwives are ignorant of it: What then? The more is the pity ſay I: Muſt not I teach my child a reaſon of what it ſaith, becauſe a Parrot can ſpeak as plain as it without it? A Midwife is (or elſe ſhould be) Natures helper; and how can any help Nature, and not well skilled in the Tools by which Nature doth her work? This then is the buſineſs of this Book, *viz.* To give you a brief, yet very perfect Anatomy of thoſe members which nature uſeth as inſtruments to beget its like, to which I have added ſome means how to preſerve them clean and pure, the neglect of which I conceive to be the reaſon of moſt miſcarriages in women, nay, and of the death of moſt children in their infancy: which being done in all reaſon, the manner of Natures forming the Work, and faſhioning the Child in the Womb, is next to enſue, and ſhall (the Lord aſſiſting me) in the next place be handled.

The Inſtruments of Generation are two ſorts, *Male* and *Female*: their uſe is the Procreation of Mankind; the Operation is by *Action* and *Paſſion*, the Agent is the *Seed*, the Patient *Blood*; So that the Body of Man being compoſed by action and paſſion, he muſt needs during his life, be ſubject to them both. Let no man

object to me, that many have written worthily of this subject before; 'tis very probable; and 'tis as true that there is no less reason and understanding required to judge of Sciences formerly written, than there is to be the first Writers of them. I have been as plain I can, and that satisfies me, and so I hope it will do all honest people.

To return to our purpose, that this may be made clear, and honest Women know what they have to do, I shall divide this Book into two Sections.

viz. { 1. *The Genitals of Men.*
2. *The Genitals of Women.*

(*All these are far more exactly described in* Veslingus *Anatomy in English. And also in* Riolanus *Anatomy they are most clearly described with the Diseases incident to these Parts and the Seat of the Diseases. And for the Cure of all Diseases, see* Riverius *Practice of Physick in English*)

They that think the use of these Medicines is too brief (it's so only for cheapness of the Book) let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingus*, &c.

Sect.

Sect. 1.

The Genitals of Men.

FIrſt, for the *Genitals* of Men (for I hope good Women will pardon me for ſerving mine own Sex firſt) ſome prepare matter to make Seed of, and they are called *Vaſa Præparantia*; ſome elabotate or work this matter, as the *Corpus Varicoſum*; ſome make the Seed fruitful, as the *Stones*; ſome carry the Seed back from the Stones, and thoſe are called *Deferentia*; ſome keep or contain the Seed ſo carried, as the *Seminal Veſſels*, or the *Proſtatæ*; ſome ejaculate or caſt out this Seed from the Veſſels into the Womb, as the *Yard*.

I would willingly ſpeak a word or two of each of theſe apart, but leaſt kind Women (whom my intent is to pleaſe in this Treatiſe (if doing good to them will pleaſe them) ſhould be offended that I explain not thoſe ſtrange Names which the *Rabbies* of our and former Ages have uſed to muffle up our Eyes, leaſt we ſhould ſee the truth, and ſo break their yoaks of bondage from off our Necks) leaſt (I ſay) they ſhould be offended. I deſire them to take notice, that they ſhall find them all explained in an Alphabetical order at the latter end of the Book; the iniquity of former times hath been ſuch, that I want fit Engliſh terms to

expreſs them, unleſs I ſhould coyn them, and that I leave to be done by ſuch as affect novelties. If I ſhould every time I mention their outlandiſh words (part of which are *Greek*, part *Latin*) ſtand to explain them, it would trouble the Readers patience much to read them, and mine more to write them; therefore when you meet with them, ſearch the Table at the latter end of the Book, and you may underſtand them.

I would deſire ſuch Gentlemen as are skilled in Anatomies (of which I am afraid there is but a few) to pardon me in that I have not followed the vulgar Rules of Anatomy. I deſire you to know that I am not unskilled in moſt Anatomies that are written; and have been an Eye-witneſs in all I have written: my opinion is, that he is not very wiſe that altogether neglects Authors, but he is a Fool in grain that believes them before his own eyes. I commit my Writings to the tryal and cenſure of time, as they have done before me, and ſhall with gladneſs embrace that man that in the Spirit of meekneſs (which is next of kin to the Spirit of God) tells me of my errors. Be diligent, be diligent; God and good men hate idle men and women; and that you may be Methodically diligent, be pleaſed to accep of this firſt Section, ſubdivided into theſe enſuing Chapters; I hope you will pardon me if I ſhould be a little critical, or at leaſt forbear your cenſure till you know, and are able to prove I am in an error; he that cenſures before he knows, publiſheth to the world that he is an envious Fool.

They that would be knowing Phyſitians, let them ſtudy theſe Books of mine, viz. *Plaeerius*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingus*, &c.

Of

Chap.

Of the Preparing Veſſels. 1.
Corpus Varicoſum. 2.
The Teſticles or Stones. 3.
Vaſa Deferentia. 4.
The Seminal Veſſels. 5.
The Yard. 6.

Of all theſe in Order, and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, nor a little more than is uſeful.

Chap. 1. *Of the* Vaſa Præparantia.

THeſe *Galen* calls ἀγγεῖα παρασκευαστικὰ and the Latins *Vaſa Præparantia*, the fitteſt term we in Engliſh can give them (for we muſt borrow terms of other Nations, that we may make the common People believe wonders, that ſo our ſelves may grow rich and proud, and keep folk in ignorance, though to their own undoing, and the loſs of many a dear life) is *Preparing Veſſels*, which name is taken from their office, which is to prepare *uſe.* that matter or ſubſtance which the Stones convert into Seed, and fit it for that work: they are in number four, two Veins, and as many Arteries. *Their Names.*

And here by the way let me inſtruct you in one notion (for I make no queſtion but Phyſitians have kept you ignorant enough) the Liver is the original of blood, and diſtributes it through the Body by the Veins, and not the Heart, as *Ariſtotles* waking dream

was, *viz.* That the heart was first formed in man, and is the seat of blood, and the *Sun* of the Body, as the *Sun* is is the heart of the World: but we shall prove another manner of *Microcosmical Sun* by and by, when we come to shew Astrologically how man is formed in the womb. *Vesingus* and many other Anatomist which danced after *Aristotles* pipes, fell into the same error. Its use is to nourish the Body, and repair decaying flesh; and that you may conceive to be the reason why men which keep a very slender diet fall away in flesh, because they want food to breed blood enough to nourish them. The heart is the original of the vital or quickning Spirit, which it distributes to the Body by the Arteries; I pray remember this all along. For you shall see some effects of it in the next Chapter.

Number. *Original.* The Veins (as I told you) are two, a right and a left; the right proceedeth from the *Vena Cava*; the left from the Emulgent Vein, although happily through that ignorance you have been trained up in, yon know not what belongs to these Veins, neither is it my present task to teach you; yet hereby you may come to a sight of your ignorance, and that is the first step to knowledge; and I assure you, if you want love to knowledge no more than I want will to teach you, you may (if God hinder not) have more by one half than you have, before you be two years elder.

I confess the Learned make a grievous quoyl what the reason is, these two Veins should proceed from a different Root: I could quote them, and mine own opinion to, and I suppose you partly believe it; but I forbear, it being my opinion that young Naturalists as well

well as young Christians, ought not to be led into doubtful disputations.

Both Arteries arise from the great Artery, which the Greeks call ἀορτὴ, which is indeed the great Trunk and Original of all the Arteries.

Such as would cure all Diseases, let them read these Books of mine, viz. *Platerus*, *Scanertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*, *Vestingus*, &c.

Chap. 2. *Of the* Corpus Varicosum.

YOu remember what I told you was the use of the Veins and Arteries, the preparing Veins and Arteries, the one carrying blood, the other vital Spirit, and all tending to the propagation of man; all four tend down directly to the Stones; 'Tis not my present scope to tell you which way: They serve as Labourers to carry the Stones what they need; as Labourers carry Bricks and Morter to the Masons to build an house, so these carry blood and vital Spirit to the Stones to make Seed, and now you know whereof Seed is made, *viz.* Vital and Natural blood; or blood and vital Spirit (which you please) concocted by the Stones. We shall have occasion further to speak of this before we come to a Conclusion of the Book, it is not proper in this place; but stay a little, Labourers temper their Morter before they bring it to the Brick Layers; neither is it fit the Stones should do all the work themselves, having four servants to attend them; therefore these four Vessels, though at their first descension they keep at small distance the one

Its use.

from

from the other, yet before they enter the Testicles or Stones (call them by which name you please) they make a most curious implication, intertexture, or twisting the one from the other, which the Greeks call ἀναστόμωσις, (if I be not mistaken, the word signifies a *Kiss*) sometimes the Veins go into the Arteries; sometimes the Arteries into the Veins; then they separate again; the beholding of which, brings an exceeding deal of delight to the Eye, and content to the mind (I could shew it any man in the Anatomy of a Dog) this implication, weaving or twisting (as I called it before) is that which some Chyrurgions call *Pampiniformis*, and some *Corpus Varicosum*, which was the thing propounded to be treated of in this Chapter.

I do confess the same contexture of Veins and Arteries though not in the same form, may be found in other parts of the Body, as in the Arms and Legs; else a man being there wounded, could not bleed to death: for unless the vital Spirit comes out as well as the blood, he might but loose his nourishment for the time, he could not lose his life. But to proceed ——

Substance. The Substance of this interweaving of the Veins and Arteries if very hard, long, almost in form of a Pyramide, without any sensible *Form.* hollowness.

Use. Their Use is to mix exactly the blood and vital Spirit, and of them both to make one Body, they being also to change the colour of them from red to white, that so the Stones may have a fit matter to work upon, and the easier work to do; therefore this interweaving reacheth down even to the Testicles themselves, till it even pierce their Substance.

Chap.

Chap. 3. *Of the Teſticles, or Stones.*

THe Stones are called in Latin *Teſtes*, that *Names.*
is, witneſs, becauſe they witneſs one to be
a man; ask the Pope elſe, he will tell you I ſay true.
The Greeks call them Διδυμαι; becauſe they are two.

I need not tell you where they are placed, for
every Boy that knows his right hand from his *Place.*
left, knows that.

Their Subſtance is white, ſoft and ſpongy, *Sub-*
full of ſmall Veins and Arteries, and thats the *ſtance.*
reaſon that when humors flow down into them,
they ſwell to ſuch a bigneſs.

Their Form is oval, but their bigneſs is not *Form.*
alike, ſay Authors; he that hath a mind to
know, its but feeling. They ſay the left is the biggeſt,
but the right is the hotteſt, which (ſay they) breeds
the beſt and ſtrongeſt Seed; and ſo they ſet Nature to-
gether by the ears with it ſelf, as though the Stones
could not agree in their own action. I ſuppoſe the
firſt reaſon of this fancy in Authors, aroſe firſt from a
truth (as indeed moſt errors did) they knew there was
both a *Microcoſmical Sun* and a *Microcoſmical Moon* in
the Body of man; the one of which give vital heat,
the other radical moiſture to it: then comes old *Ari-*
ſtotle, and he finding that the *Cœleſtial Sun* ruled the
right Eye, and almoſt all the right part of man, and the
Cœleſtial Moon the left, and having an overweening con-
ceit of himſelf that he knew every thing, though in-
deed he knew nothing at all rationally of the influence
of the Planets upon man, preſently concludes (before

once

once he had looked whether or no he could prove it) that it was the *Cœleſtial Sun*, which cauſeth the heat and ſtrength of the right ſide of the Body, which indeed is no ſuch matter, for it is the *Microcoſmical Sun* within the Body which gives the heat to it, and the *Microcoſmical Moon* which gives the radical moiſture, and that I prove by this Argument, Becauſe man is internally hotteſt in the Winter time, when the *Cœleſtial Sun* is at the greateſt diſtance from him, as appears by the quickneſs of his digeſtion then. Each Stone hath a Muſcle, which the Learned call *Cremaſter*, from the Greek word κρεμάω, which ſignifies to hold up, becauſe they pull up the ſtones in the act of generation, that ſo the veſſels being ſlackned, may the better void the Seed. Age and ſickneſs weaken theſe Muſcles, and then the Stones hang down lower than they do in youth and health.

Muſcles.

The uſe of the Stones is, 1. To convert blood and Spirit into Seed for the procreation of man, and yet by your leaves, they convert not all the blood that come to them into ſeed, but keep ſome for their own nouriſhment. 2. They add heat, ſtrength and courage to the Body, and that appears, becauſe Eunuchs are neither ſo ſtrong, hot, nor valiant as other men; neither is an Ox ſo hot or valiant as a Bull.

Uſe.

As for the Tunicles or skins that cover and enwrap the Stones, they conducing nothing to our preſent ſcope, I willingly omitted them.

Tranſverſe the Stones in a ſmall Body like a Silkworm, which is called *Epididymis*; by one extremity of which, the Veſſels called *Deferentia* enter the Teſticles, and from thence carry out the Seminal matter; from the other extremity paſſes that Veſſel called *Ejaculatorium*.

Chap.

Chap. 4. *Of the* Vasa Deferentia.

THe Vessels called *Deferentia*; are those which carry the Seed, being perfected and throughly concocted by the heat, and force of the stones, from the Stones to the seminary Vessels, which are ordained to keep it till time serve for, or need require its expulsion. *Their Office.*

They are in number two, and no more, in colour white, in substance nervous or sinewy; they have a certain obscure hollowness in them, and therefore *Herophilus* calls them πόρους σπερματικούς, or the *Spermatick Pores.* *Number.*

They arise up from the Stones even unto the Belly, not far distant from the Preparing Vessels; when they are come into the Cavity of the Belly, they turn back again, and pass to the back side of the Bladder between it and the right gut; when they come near the Neck of the Bladder, they are joyned to the Seminal Cells, which are not much unlike the Cells of an Honey-comb; these Cells contain an oyly substance, for they draw the fatty substance from the Seed, which they empty out into the passage of urin, chiefly in the act of Copulation: the supposed reason is, that the thin internal skin of the Yard be not offended with the acrimony or sharpness of the Seed. The *Vasa Deferentia* having passed, these fall into the *Glandulæ Prostatæ*, which are the Vessels ordained to keep the Seed; to them now turn we. *Use.*

To be a skilful Physitian, study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingus.*

Chap

Chap 5. *Of the Seminal Veſſels.*

Deſcription. THe *Proſtatæ* or *Glandulæ Seminales*, are of ſuch a Body as the Vulgar when they find the like in their meat, call Kernels.

Place. They are placed between the Neck of the Bladder and the right Gut.

Theſe compaſs about the *Vaſa Deferentia*, and through the midſt of theſe paſſeth the *Urethra*, or common paſſage both for Seed and Urin; you may if you pleaſe call it the Conduit of the Yard, I know not ſuddenly what fitter Engliſh word to give it; I am perſwaded, and I have ſome hundreds of crabbed terms to witneſs it, that the Phyſitians have taken far more pains to lead men into ignorance, than I ſhall or can do to teach them knowledge, the ignorance of our Forefathers made Phyſitians laugh in their ſleeves; but the end of all things haſtens, and that knowledge is breaking out, which ſhall ſo enlighten the World, that he who hath but half an Eye may ſee their baſeneſs without a pair of Spectacles.

At the mouth of the *Urethra*, where it meets with the *Vaſa deferentia*, which is (as I told you) in the Seminal veſſels, is a *Caruncle* (there is another of their terms) in plain Engliſh a thick skin; its office is, that the Seminal Veſſels being of a ſpongy Nature, might not ſhed the Seed againſt their wills. This skin which is very full of pores, the pores open through heat of the act of Copulation, and ſo gives paſſage to the Seed, which being of a very ſubtil ſpirit (and the ſubtiller for being moved) will paſs through as Quick-ſilver paſſeth through

through Leather; you can ſee no holes in the Leather by which it paſſeth, neither can you ſee in this skin, unleſs in the Anatomy of a Man that had ſome violent running of the Reins when he died, then they are conſpicuous; for indeed theſe Veſſels are the proper ſeat of that diſeaſe, however it came in time to be called the running of the Reins; I have often read that the reins ſeparates the urin, but that they contain Seed, is believved by none but by the Sons of *Tradition*.

Beſides, many times, by hanging of a Dog, his breaſt being ſwelled by retaining his breath, and his bowels being compreſſed by ſwelling of that, hard dung ſticking in the right Gut (which will alwayes be if you give him binding meat the day before you hang him) doth ſo compreſs theſe veſſels, that you may plainly diſcern theſe paſſages or Pores open.

Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kill, than cure Children) I ſay, many times in drawing away the Stone, theſe Veſſels are torn, and then if happily the patient happen to live, he may keep other mens Children if he pleaſe, but will never be able to get one of his own.

Their ſubſtance is hard and ſpongy, of the bigneſs of a Walnut, or very near; and their uſe was taught you in the former Chapter.

Chap. 6. *Of the Yard.*

THe Latins have invented very many names for the Yard, I ſuppoſe done by Venerious people (which *Rome* it ſeems was full of them, ſince which time vices have

have increaſed there faſter than vertues) I intend not to ſpend time in rehearſing the Names, and as little about its form and ſituation, which are both well known, it being the leaſt part of my intent to tell people what they know, but teach them what they know not.

Parts of the Yard common.

1. The Parts of it are partly common to it, and the reſt of the Body. 1. The outward skin, which inveſteth the whole Body; the Eyes, Mouth, *&c.* excepted; as alſo the top of the Yard, the Greeks call it *Ἐπιδερμὶς*, the Latins *Cuticula*; and we in Engliſh, the outward skin or Scarf skin; it is very thin, as thin as the skin you pill off from the outſide of a Codling; it is eaſily loſt, and ſoon grows again, and is altogether void of ſenſe; you may eaſily thruſt a needle through it and feel no pain; its uſe is to defend the other skin from duſt, ſmoak, or what elſe might offend it, or penetrate its ſubtil pores.

2 The skin the Greeks call *Δέρμα*, the Latins *Cutis*, which is ſomewhat thick, and full of Pores, through which the ſweat and fuliginous vapors of the third concoction (which concocts blood into fleſh) paſs out; theſe Pores are very many, as thick as the holes of a Sieve, but not ſo big; indeed they are as thick as they can be, and ſo ſmall that they are not viſible to the eye; therefore Phyſitians call ſweating and the paſſage of vapors through them, *Inſenſible Tranſpiration*: indeed they are ſome wider in ſome men and womens bodies than they are in other ſome, and that's the reaſon ſome ſweat more and eaſier than others do, & ſuch as do ſweat often and eaſily, are not ſo ſubject to fevers as thoſe are which do not, becauſe fevers are uſually cauſed by ſooty or fuliginous vapors which infect the blood, which often ſweating conſumes, and ſuffers them not to putrifie: hence it comes

to

to pass that sweating is a laudable remedy in feavers. I confess this skin is somwhat thinner upon the Yard, than it is upon some other parts of the Body: flaggy when the Yard stands not, but stiff when it doth; this skin is very sensible, because the Nerves concurr to make up its being. And here I beseech you take notice of another grand truth, *viz. That the Brain gives sense to the Body by the Nerves or Sinews (as the Vulgar calls them)*. And yet *Aristotle* for all his great learning, was of opinion that the sense lay in the flesh, not in the skin; and *Avicen* a notable Arabian Physitian, held it lay in the fat, which is more ridiculous than the former.

3. The *Carnea Membrana* or fleshy skin, so called, because it lies between the flesh, not because its body is fleshy, passeth in other parts of the body underneath the fat, and sticks close to the muscles, but in the Yard there is no fat at all, only a few superficial Veins and Arteries pass between the former skin and this, which when the Yard stands, are visible to the Eye.

These are the parts common both to the Yard, and also to the rest of the body, which although I have been somewhat large about, yet I cannot account it tedious, because it conduceth to the teaching of knowledge to my Country men and women, who have been too long reined in with the bridle of ignorance by Physitians, that so they might the better be ridden by them; for just for all the world as the Popish Priests serve those they call the Laity, which is but a word derived from the Greek word λαὸς, which is people in plain English, as though the Priests were no people, but either Angels, or (which is more probable) Monsters; as I say, the Popish Priests serve their Laity, so do our Physitians serve the commonalty of this Nation, *viz.* hide all from them they can; for they know (as well as I know I am

alive) that ſhould the vulgar but be a little acquainted with their Myſteries, all their jugling & knavery would be ſeen, and their wealth and eſteem, which is the *Diana* they adore, would be put to a *non-plus*; and that's the reaſon when you hear any of them cry out againſt me for writing Phyſick in my Mother tongue, they bring no other Arguments than what the Papiſts bring for themſelves in the ſame point; neither have they wit enough to make any better. One holds the *Word of God*, the other *Phyſick* to be a Myſtery, and the vulgar muſt be ignorant in them both, or elſe will they do themſelves a miſchief. A learned Argument! knowledge doth men a miſchief; what a mad man was *Solomon* to ask that when he had all the World to chuſe in! he ſhould have asked of God a heap of money as big as Mount *Ætna*, & then above three quarters of the people in this Nation would have been of his Judgment.

Parts of the Yard particular to it ſelf

Thoſe parts of the Yard which are peculiar to it ſelf, and to no other part of the Body are ſix.

1. *Two Nervous Bodies.*
2. *The Septum.*
3. *The Urethra.*
4. *The Glans.*
5. *The four Muſcles.*
6. *The Veſſels.*

Of theſe in order.

The two Bodies (for they are two, though joyned together) are long, hard and ſinewy; they are ſpongy within, and full of black blood; the ſpongy ſubſtance of the inward part of it, ſeems to be woven together like a Net, and conſiſts of innumerable twigs of Veins, and Arteries. The black blood contained therein, is very full of Spirits, and the Latins call it *Pectiniformis*. The delights or deſire of *Venus*, adds heat to theſe, which

cauſeth

cauſeth the Yard to ſtand: & that's the reaſon Venerial ſights and venerial tales will do it; it needs be no ſtranger to any, that *Venus* (being a Planet cold and moiſt) ſhould add heat to thoſe parts, than that the *Moon* (being colder and moiſter then ſhe) ſhould burn by night, as the Scripture witneſſes, *Pſal.* 121. 6. an Aſtrologer can give you a natural reaſon of either, and ſo ſhall I when I come to handle the Formation of the child in the womb Aſtrologically; the hollow ſpongy intertexture or weaving was ordained purpoſly to hold or contain the ſpirit or venerial heat, ſo that the Yard may not fail before it hath done its work; you ſee what a rational piece the Lord made, when he made Man. Theſe two lateral or ſide-ligaments of the Yard, where they are thick and round, ſpring from the lower part of the ſhare-bone, and not from the upper part, as *Galen* dreamed: at the beginning they are ſeparated the one from the other, and reſemble a pair of horns, or the Letter Y, where the *Urethra* or common channel of Urin and Seed paſſeth between them.

2. They, ſo ſoon as they come to the joyning of the Share-bone, are joyned by the *Septum Lucidum*, which is my ſecond internal part to be deſcribed, it is in ſubſtance white and nervous, or ſinewy, its office is to uphold the two lateral or ſide-ligaments, and the *Urethra*.

3. The *Urethra* is the third of the internal parts of the Yard, and for all Phyſitians have given it ſuch an unrouth word, it is nothing elſe but the Channel by which both Seed and Urin is conveyed out.

It is in ſubſtance ſinewy, thick, ſoft and looſe, like to that of the ſide-ligaments before mentioned, it begins at the neck of the Bladder, yet doth not ſpring from it (for if you boyl the Bladder of any Beaſt, you may ſee it ſeparate it ſelf from it) but is only joyned to it, and ſo paſſeth to the Glans.

In the beginning of it are three holes; one in the midſt which is largeſt, which receives the Urin into it; the other two are ſmaller, which are ſent from each ſeminal Veſſel to it by which it receives the Seed.

4. The Muſcles of the Yard are four, two on each ſide; but before I treat of them, give me leave to tell what a Muſcle is. *A Muſcle is an Inſtrument of voluntary motion, without which no part of the Body can move it ſelf*; the *Microcoſmical Sun* moveth the whole Body, as we ſhall ſhew more hereafter; but becauſe there is no way from the beginning of a thing to the end, without a mean, ſo the *Microcoſmical Sun* in the Body makes uſe of the Muſcles to move the Body by

It conſiſts of fibrous fleſh to make up its Body, of nerves for its ſenſe, of veins for its nouriſhment, of Arteries for its vital heat, of a *Membrana* or skin to knit it together, and to diſtinguiſh one Muſcle from another, and all of them from the fleſh; you may if you look, eaſily diſtinguiſh them in a Leg of Mutton, or any other meat where they are. But to proceed, The Yard (as I told you) is endued with four of them, two on each ſide. It is my preſent ſcope to ſhew whence they ariſe; only take notice that the one of each ſide is ſhorter and thicker, and their uſe is to erect the Yard and to make it ſtand, and are therefore called *Erectores*. The other are longer and ſmaller, and their office is to dilate or open the lower part of the *Urethra* or Channel, both for the making water, and voiding the Seed, and are therefore called *Acceleratores*.

5. The *Glans* is the extream part of the Yard, ſoft and of an exquiſite feeling, by reaſon of thinneſs of the skin wherewith it is covered; it is covered with the *Præputium* or fore-skin, which in ſome men covers the top of the Yard quite cloſe, in others it doth not, which moving up and down in the act of Copulation, brings

brings pleaſure both to the man and woman: the top of this is that which the *Jews* were commanded to cut off on the eight day. The Ligament by which the *Præputium* or fore skin is tied to the *Glans*, called *Frænum* or the Bridle.

6. The Veſſels of the Yard are Veins, Nerves and Arteries. And yet *Veſalius* (if *Columbus* ſpeak true) affirmed (though moſt falſly) that there was neither vein nor nerve in it. Some veins and arteries paſs by the skin, and as I told you before, are viſible to the eye; others paſs by the inward part of the Yard; here the arteries are wonderfully diſperſed through the body of the Yard, far exceeding the diſperſion of the veins; for the right artery is diſperſed to the left ſide, and the left to the right ſide.

It hath two Nerves, the leſſer of which is beſtowed upon the skin, the greater upon the Muſcles and Body of the Yard. To cure all diſeaſes, read my *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, &c.

Sect. 2. *Of the Genitals in Women.*

HAving ſerved my own Sex, I ſhall ſee now if I can pleaſe the *Women*, who have no more cauſe than Men (that I know of) to be aſhamed of what they have, and would be grieved (as they had cauſe, for they could not live) if they were without, but have cauſe, if they rightly conſider of it, to thank me for telling them ſomthing they knew not before. I ſhall divide it into theſe Chapters. 1. *Of the Privy Paſſage.* 2. *Of the Womb.* 3. *Of the Stones.* 4. *Of the Spermatick Veſſels.*

(*All these are far more exactly described in* Vesslingus *Anatomy in English. And also in* Riolanus *Anatomy they are most clearly described with the Diseases incident to these parts, and the seat of the Diseases. And for the Cure of all Diseases, see* Riverius *Practice of Physick in English.*

Chap. 1. *Of the Privy Passage.*

IN this I shall consider but these seven following Parts:

1. The Lips which are visible to the eye at the first sight, they are framed of the common coverings of the Body,* and have pretty store of spongy far, their use is to keep the internal parts from cold and dust.

* *You may see what they are at the beginning of the Chapter of the Yard.*

2. The *Nymphæ* or Wings which appear when the Lips are severed, they are framed of soft and spongy flesh, and the doubling of the skin, placed at the sides of the Neck; they compass the *Clitoris*, and in form and colour resemble the Comb of a Cock.

3. The *Clitoris* is a sinewy and hard Body, full of spongy and black matter within, as the side-ligaments of the yard are, in form it represents the yard of a man, and suffers erection and falling as that doth, this is that which causeth lust in women, and gives delight in Copulation, for without this a woman neither desires copulation, or hath pleasure in it, or conceives by it. Some are of opinion, and I could almost afford to side with them, That such kind of Creatures they call *Hermaphrodites* which they say bear the genitals both of men and

and women, are nothing elſe but ſuch women in whom the *Clitoris* hangs out externally, and ſo reſembles the form of the Yard; leave the truth or falſhood of it to be judged by ſuch who have ſeen them anatomized: however, this is agreeable both to reaſon and Authority, that the bigger the *Clitoris* is in women, the more luſtful they are.

4. Under the *Clitoris* and above the Neck, is the paſſage of the Womens Urin, ſo that the Urin of the Woman comes not through the Neck of the Womb, neither is the paſſage of the Urin common as in men, but particular and by it ſelf, therefore in Injections for ſuppreſſion of Urin in Women, or the like, you may if you have not a care, eaſily erre, by putting the Syring into the Neck of the Womb inſtead of the paſſage of Urin.

5. Near this are four Caruncles or fleſhy Knobs, which becauſe they reſemble the form of Mirtle berries, the Latins call them *Myrtiformes*: theſe are round in Virgins, but hang flagging when Virginity is loſt, the uppermoſt of them is largeſt and forked, that ſo it may receive the neck of the paſſage of Urin, the other are below this on the ſides, they all keep back both air and other things from entering the Neck of the Womb.

6. In Virgins theſe Caruncles or Knobs are joyned together by a thin and ſinewy skin or *Membrane*, interlaced with many ſmall Veins, which hath a hole in the midſt, through which the Menſtrual blood paſſeth, about the bigneſs of ones little-finger, in ſuch as are grown up, this is that noted skin which is is called *Hymen*, and is a certain note of Virginity where ever it is found, for the firſt act of copulation breaks it. I confeſs much controverſie hath been amongſt Anatomiſts concerning this, ſome holding there is no ſuch thing

at all; others, that it is, but it is very rare; the truth is, moſt Virgins have it, ſome hold all; I muſt ſuſpend my own judgement till more yeats bring me more experience; yet this is certain, it may be broken without copulation, as it may be gnawn aſunder by defluxion of ſharp humors, eſpecially in young Virgins, becauſe it is thinneſt in them, as alſo by unskilful applying *Peſſaries* to provoke the Terms, and how many wayes elſe God knows.

What Authors inſert of the *Hymen*, I can tell you; firſt the *Arabians* held it to be a conjunction of five Veins ſo placed on both ſides, that they are joyned together; This opinion was long ſince exploded.

2. *Fernelius* and *Ulmus* were of opinion that the ſides of the Neck of the Womb ſtuck together, which in the firſt act of copulation, were broken aſunder. This is as vain as the other.

3. *Severinus Pinæus* held it to be a Membrane which bound together thoſe four Carunculæ or fleſhy Knobs, as I deſcribed it before.

4. *Veſalius*, *Fallopius*, *Caſſerius*, and other Italian Anatomiſts held it to be a tranſverſe Membrane, occupying the whole Cavity of the neck of the Womb, and placed a little above the neck of the Bladder.

Whatſoever it be, this is certain.

Firſt, That where it is, it hath certain Veins in it, which bleed in the breaking of it; and this was that note of Virginity which God gave to the *Hebrews*; and I my ſelf believe that it is naturally in all Virgins, unleſs they break it with their fingers, or by ſome other means. For it is no way probable, that God would have given that for a certain ſign of Virginity, which *Columbus* and *Ambroſe Parey* ſay is not alwayes found, and *Laurentius* denies that ever he ſaw it. It is very probable the *Hebrew* Virgins were more chary in preſerving

ſerving it, than the *Italians* were, and good reaſon they ſhould not only for their honour ſake, but alſo for the Command of God.

The *Caruncul æ* or fleſhy Knobs together with this, reſemble the form of a Roſe half blown, and therefore anciently called a Flower, and thence came the word [*to deflower a Virgin.*]

7. The Neck of the Womb is nothing elſe but the diſtance between the privy paſſage and the mouth of the Womb, into which the mans Yard goes in the act of Copulation, and in Women of a reaſonable ſtature, it is eight inches in length

Its ſubſtance its fleſhy without, skinny and exceeding wrinkled within. And it is ſo wrinkled;

1. That it may better retain the Seed in the act of Copulation.

2. That it may dilate and ſtretch in the travel or bearing of Children, that the paſſage may be wider; the neck of the womb is ſeated between the paſſage of Urin and the right Gut, to ſhew fond man what little reaſon he hath to be proud and domineer, being conceived between the places ordained to caſt out excrements, the very ſinks of the Body, and in ſuch a manner that his Mother was aſhamed to tell him how.

It hath two *Membran æ*, and if you cut them, you may perceive between them a ſpongious fleſh, ſuch as is found in the ſide Ligaments of the Yard which containeth Spirits, and cauſeth it to ſwell in the Act of Copulation, and furniſheth it with innumerable ſprigs of *veins* and *Arteries*.

To cure all Diſeaſes, read my *Placentius, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingius*, &c.

Chap.

Chap. 2. *Of the Womb.*

Galen and *Hippocrates*, and moſt of the Greeks call the Womb ὑστέρην and ὑστερον, and ſome μαστέος; and therefore the uſual word the Septuagint gives for [great with Child] is ἐν γαστρὶ ἔχειν, the Latins call it *Matrix* and *Uterus*; and we Engliſh, ſome follow the Latin word *Matrix*, but the only Engliſh word is the *Womb*.

Names.

Parts. Its Parts are two, The Mouth of the Womb, and the Bottom of the Womb.

1. The Mouth is a hole at the entrance into it, which may be both dilated and ſhut together like a purſe, for although in the act of Copulation it be big enough to receive the Glans of the Yard, yet after Conception it is ſo cloſe ſhut, that it will not admit the point of a Bodkin to enter; yet again at the Womans Delivery it is ſo open, that it makes room enough for the Child to come out, be it never ſo big. This was the matter of *Galens* admiration, and gives cauſe to every one of us to admire at the wonderful Works of God in the creation of man; Who is there that knows himſelf, but may know there is an Allpowerful God?

If the *Matrix* be inverted, hardned, ulcerated, have ſcars on it, or be too moiſt, there can be no Conception; for if it be inverted, it is not directly oppoſed to the Yard, then cannot the Seed be directly caſt into it, the Seeds cools, and by conſequence becomes unfruitful. If it be hardned, it admits not the entrance of the Glans or top of the Yard. If it be uleerated, it flies the very touch of the Yard. If it have a ſcar on it, there is no way for the Seed to enter in. If too moiſt,

it

it cannot retain the Seed when it is in. Of all these their Signs and Cures in another Chapter. Only take notice that *Hippocrates* in his first Book of the Diseases of Women, affirms, That the often use of the act of Copulation makes the Womb slippery, and hinders Conception. As also that though Authors say, it is the inversion or hardness, or ulcers, or scars of the Womb hinders Conception by such means as I recited, it is not probable to me, for *Nature* being set in the World by the Eternal God for the increase and multiplication of things in the Elementary world, hath placed a *Magnetick Vertue* in the Womb, that it draws the Seed to it, as the Loadstone draws Iron, or the fire the light of the Candle. I rather therefore think the reason why these hinder Conception, is this, Because the Womb is so busied in succouring it self, that it cannot perfect any Conception; you know a man that is sick or wounded, cannot work though his work lie beside him.

Figure. The Womb it self in figure is almost perfectly round, in Virgins it exceedeth not the bigness of a Walnut, yet when a Woman hath conceived, it dilates it self to that capacity, that it is able to contain the child with all its appurtenances.

It is small, because the Seed is but little in quantity, which it ought to embrace and cherish.

Its Frame. It is made up of two skins, the one internal, the other external. The external is thickest, and very smooth and slippery, if you except those parts where the Spermatick Vessels enter into the Womb. The internal are full of holes.

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of, for indeed and in truth *Galen* never saw a man or woman dissected in his

his in life time, it being accounted abominable in his time to use such supposed cruelty upon a dead Corps, and therefore he dissected only Apes, which was the cause he wrote such an Apish Anatomy. It seems the *Grecians* in *Galen* dayes were as peevish as our Citizens now adayes are, who think their Children or friends were little less than murdered even after they are dead, if a Chyrurgion should but open their Bodies to see but of what disease they died; which if they would but suffer, it would tend infinitely to the increase of knowledge in Physitians, and the good of Mankind in general, yea, and to the preservation of their own children then living; for I know divers that have buried their own children of one and the same Disease

It hath but one only cavity, and yet *Mundinus* his opinion was, that there was seven Cells in it; and he and *Galen* (because they were famous men, were followed as little God a mites that they cannot erre) have so poysoned the world with this Doctrine, that most Midwives that I have talked with, hold indeed that the Womb hath seven Cells, each able to contain a Child apiece, forsooth, and so a woman may have 7 children at one birth naturally, and no more; and this is just as true as the Moon is made with green Cheese. There is in truth but one only cavity in the womb, and I cannot but admire why any that hath seen a woman anatomized, should be of any other opinion, unless they should take the holes where the Spermatick Vessels come into the womb to be Cells. I shall (God willing) in my next Book speak more of the Conception of Twins in the Womb, and also how they are separated.

I shall here end with the Womb; for what else necessary concerning it is to be described, the next Book will manifest.

Chap.

Chap. 3. *Of the Stones.*

THe Stones of women (for they have ſuch kind of toys as well as men) differ from the Stones of men;

1. In place: for they are within the Belly in women, but without in men.

2. In magnitude; for they are leſs in women than in men.

3. In form; for they are uneven in women, but ſmooth in men.

4. They are not ſtayed in women by Muſcles, but by Ligaments.

5. They have no *Proſtates*.

6. They differ in figure; for they are depreſſed or flattiſh in women, but oval in men.

7. They have but one skin, whereas men have four; and the reaſon is, becauſe men are expoſed to the cold, as being without the Belly, ſo are not womens.

8. Their ſubſtance is more ſoft than in men.

9 In temperature they are colder then mens are.

The uſe of the ſtones in women, is the ſame that they are in men, *viz* to concoct Seed; and of this judgment was *Hippocrates* in ancient dayes, and yet *Ariſtotle* had the face to deny that women had any Seed at all, though againſt both reaſon and experience. Alſo *Jovian Pontanus* in his Cœleſtial Obſervations, goes about to prove the very ſame thing in the *Moon*, which *Ariſtotle* quotes in women; he affirms, That the *Moon* only ſupplies matter for the *Sun* to work upon in the genreation of things here below, even as the female doth to the male in the generation of man; and that he learned of *Ariſtotle*, and ſo he confeſſes; but thoſe that have ſtudied *Hermetical Philoſophy*, know well enough that

that the moiſture which the *Moon* beſtows upon the Earth, hath an active principle in it, yea ſuch an active principle, that the world cannot ſtand without it, nor Philoſophers operate without it. Other opinions there are, which I ſhall not mention here, becauſe they belong not properly to the point in hand, but reſerve them to their proper place.

And thus much briefly for the *Stones*.

Chap. 4. *Of the Seminal Veſſels.*

THe Spermatick Veſſels in Women alſo are divided into *Præparantia* or Preparing Veſſels; and *Deferentia* or Carrying Veſſels.

The *Præparantia* differ not in number from thoſe in Men, for they alſo are four, two Veins and two Arteries; their riſe and original is the ſame alſo as in men; the right Vein ſpringeth from the Trunk of the *Vena Cava* (what the *Vena Cava* is you ſhall be taught at the latter end of the Book, where all hard Names ſhall be explained, and that courſe hereafter will I keep in all my Writings) The right Vein I ſay ſpringeth from the Trunk of the *Vena Cava* under the Emulgent, but the left ſpringeth from the Emulgent of the ſame ſide.

Both Arteries ſpring from the great Artery, which the Greeks call ἀορτη.

Yet there is ſome difference between the Preparing Veſſels in Men, and thoſe in Women; elſe I need not have troubled my ſelf about them.

1. They are ſhorter in women then they are in men, becauſe their paſſage is ſhorter, the Stones of a Woman lying within the Belly, but of men without, in lieu of which they have far more wreathings to and fro, in and out, than they have in men, that ſo the ſub-

ſtance

ſtance they carry, may be the better prepared: the often turnings to and fro making amends for the ſhortneſs of the paſſage.

2. They are not united as they are in man, before they come to the Stones, but are divided into two branches, whereof the greater only paſſeth to the Stones the leſſer to the Womb, for the nouriſhment both of it ſelf and the Infant in it.

One quaint obſervation let me note, and then I have done with the Preparing Veſſels, it is this: The Spermatick Veins receive the Arteries as they paſs by the ſide of the Womb, and ſo there is a mixture between the vital and natural blood, that ſo the work might be the better wrought: for if you blow up the Spermatick Vein with a quill, you may perceive both the right and left Veſſels of the Womb blown up, from whence may be eaſily apprehended the communion of all the Veſſels of the Womb.

The *Deferentia*, or carrying Veſſels ſpring from the lower part of the Stones. They are in colour white, in ſubſtance ſinewy, they paſs not to the Womb ſtraight, but wreathed, that ſo the ſhortneſs of the way may be recompenſed by the multitude of the windings: near the Stones they are broad, after that narrower, near the Womb they become broad again.

They proceed two parts from the Womb which reſemble horns, and are called the Horns of the Womb: and they may be ſeen in female Beaſts as well as Women, though their Wombs differ far: in theſe Horns do theſe *Vaſa deferentia* end, and by them paſs into the Womb.

Such as would be skilful Phyſitians, let them read theſe Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingus*, &c.

Sect.

Sect. 3.

How to preſerve the Inſtruments of Generation pure.

IT is ſo apparent a truth, that it needs no proof, that the reaſon why ſo many infants die in their infancy is to be ſought for in their Parents, it being clear that the children of unhealthful Parents ſeldom live long; this was clearly ſeen by the ancient *Alchymiſts*, who referred the original of all Diſeaſes to the Seed of the Parents, even as the original of Plants is in their ſeeds; for the Diſeaſes have not their original from the *Elements*, but from their own proper *Seeds*; in the Body of man the *Elements* do but cheriſh them and make them grow: for example in Epidemical Diſeaſes all are not infected, becauſe all have not a fitting *Seed* of that diſeaſe in them. *Philoſophers* know that the *Sun* makes gold of one Earth & flints of another, according as they are fitting; let ſuch therefore as deſire to have their children live, uſe ſuch means as may keep the *Inſtruments* of *Generation* pure and clean, and their Blood pure, that ſo their Seed being pure, *Nature* having pure matter to work upon, may make her work perfect, and ſo ſubject to live, and not prone to die: to this end I ſhall give here two general remedies to two general Evils which I conceive to be the chief cauſe of death

of

of Children in their infancy, and let ſuch Parents as deſire their Children ſhould live, be very careful in obſerving of them; as for particulars, they may be found hereafter in this Book.

The firſt, *Temperancy of Diet.*

The ſecond, *Exerciſe of Body.*

And let each ſtand in a Chapter by it ſelf.

Chap. 1. - *Of Temperancy in Diet.*

EXcellent and true was the Speech of *Galen, Plures gula periere quam gladio,* the throat deſtroys more than the Sword doth; exceſs in either meat or drink cauſeth crudities; crudities cauſe ill blood; of ill blood cannot be made good Seed; and by this means Parents often come to the death of their infants, even in their infancy, and know not of it.

The cure of intemperancy is to be performed by temperancy; and they that uſe it ſhall find by experience that it will not only as a means under God lengthen the lives of their children, but alſo bring ſingular benefits both to the bodies and minds of the Parents; for look how much difference there is in purity between water which is muddy, and water which is clear, ſo much and more alſo there is between the blood and ſeed of thoſe that keep a temperate, and thoſe that keep an intemperate diet. I ſhall be very brief in laying down this, that ſo I may as much as lies in my power inſtruct you and do you good, and not tire your patience with a tale of a Cock and a Bull; Therefore conſider,

1. That by a temperate Diet I intend that ſuch an exact quantity of meat and drink ſhould be taken into the ſtomach, as the ſtomach is well able to concoct and digeſt perfectly, which ſufficeth the due nouriſh-

ment of the body differently according to the imployment either of the body or mind, the measure of food ought to be as much as possible may be, proportionable to the quality and condition of the stomach; the reason is clear, because it is the office of the stomach to digest it; Hence it appears,

1. That such as lead a studious life ought not to eat so much as those that lead a laborious life, because the digestion is not so good; therefore their meats ought to be less in quantity, and lighter of digestion.

2. The measure in respect of quantity is not the same to all sorts of people, but very different, and that three wayes.

First, in respect of the diversity of the air; for such as live in hot Countries must eat less meat than those that live in cold, and less in Summer than in Winter, in one and the same Countrey.

Secondly, in respect of the persons themselves eating: for divers people are of divers complexions; and diversity of complexions requires a divers quantity of food: the way for a man to find out what complexion he is of, and also what quantity of food is agreeable to that complexion, is very plainly laid down in my Translation of *Galen's Art of Physick*, to which I refer you.

Thirdly, in respect of Age; for Youth requires a greater quantity than old Age; and so do those that are in health, require a greater quantity than those that are sick; and here by the way, I have wished an hundred times, and do wish still that one fooliſh fashion in this Nation were left, namely, inciting sick people to eat much, whereas if the disease come of repletion as most diseases do, fasting is a far better Cure for them then feeding.

3. Hence it comes to pass that a greater quantity of some

ſome meats is to be taken than of other ſome. Meats are more appropriated to one ſtomach than another, & ſome meats are lighter of digeſtion than other ſome.

4: Such as uſe bodily exerciſe ought to take a greater quantity of food, and ſuch as is harder of digeſtion, than ſuch as only lead ſtudious lives, and exerciſe the faculties of the mind only; the reaſon is clear; for the exerciſes of the mind hinder concoction, becauſe they call up the whole powers of the Spirit to ſuccour the brain and underſtanding; hence it comes to paſs that a man that is intent upon his ſtudy, he regards not what he ſees, nor hears, no nor what his deareſt friends ſay to him, but either he anſwers them not at all, or elſe nothing to the purpoſe. This is the firſt Conſideration.

II. Conſider, that the greateſt difficulty lies in this, *viz.* in finding out the exact meaſure of Diet: This I ſhall labour to remove.

1. By ſhewing you the grounds of this difficulty.

2. By giving you ſome remedies to remove it.

1. The grounds of this difficulty ſeem to me to conſiſt in pleaſure; for pleaſure knows not the bounds of neceſſity, neither doth luſt know where neceſſity ends; for if you mind it, you ſhall find;

Firſt, That appetite is many times prolonged far beyond the ſatisfaction of hunger or thirſt, ſo that three or four times ſo much as would ſuffice Nature is thruſt into the body of liquoriſhneſs.

Secondly, Appetite many times proceeds from the apprehenſion of the fancy; fancy conceives meats to be delightful and pleaſant, and appetite follows that, when reaſon it ſelf teſtifies it to be hurtful.

2. I ſhall give you ſome Remedies or Rules whereby you may find out the fit meaſure of meat and drink; and they are theſe.

First, If you take ſo much food at a time (oe it meat or drink, it matters not) as makes you unfit for ſtudy, or other duties of the mind, then it is apparent you have exceeded the due meaſure; for it is very clear, that all the offence that proceeds to the brain by way of food ariſeth from the abundance of vapors which are ſent up from the ſtomach to the head, which either would not be at all, or elſe would be pure, if you had not either eat or drank too much.

Secondly, If you find a dulneſs, heavineſs and wearineſs after food, or a proneneſs to ſleep ſo ſoon as you have eaten, be ſure you have taken too much; for meat and drink ought to refreſh the body, and make it cheerful, and not to oppreſs it, and make it dull.

Thirdly, Avoid all ſorts of food by which you afterwards find prejudice, though they delight your palate never ſo much when you eat them; for that which pleaſeth the palate doth not alwayes pleaſe the Liver: & if they agree notwith the Liver, they cauſe crudities, cloudineſs, and dizineſs of the brain, wind, diſtillation upon the Lungs, *&c.*

Fourthly, I ſhall only give you one caution more, and that is this; Subſtract from your exceſs in diet by little and little; for *Nature abhors all ſudden changes, though they be from bad to good*: as ill cuſtome got poſſeſſion over Nature by degrees, ſo let it be outed by degrees.

3. Come we now to the laſt Conſideration, in which we ſhall endeavour to prove, that intemperancy in Diet in the Parents cauſeth the death of many of their Children in their infancy, even before any direction in their Nativities come to cut them off: That we ſhall endeavour to do thus.

First, If it cauſe corruption in the blood and ſeed of the Parents, it muſt needs haſten the diſſolution of the Children;

Children; the first of which we shall prove thus. Almost all Diseases have their original from repletion; *viz.* Taking more Meat and Drink than Nature requires, or the stomach can well digest, as is excellently well laid down by the wise man, *Ecclesiasticus* 37. 29, 30, 31. *Be not unsatiable in any dainty thing, nor too greedy upon meats; for excess of meat bringeth sickness, and surfeiting will turn into choler; By surfeiting hath many perished, but he that taketh heed prolongeth his life.*

Secondly, Consider that all crudities are nothing but an imperfect concoction of food; for when the stomach receives more food than it can digest, the Chyle made of such meat must needs be crude, because the stomach maketh a corruption instead of a concoction. Then consider,

Thirdly, The Liver cannot turn bad Chyle into good blood; neither can the Testicles convert bad blood into good seed, because the second concoction cannot amend the faults committed in the first, nor yet can the third amend the faults committed in the second: hence you see that it comes to pass that men and women give the occasion of the death of their Children before they are begotten.

Fourthly, On the contrary, for contraries mightily illustrate one another; from a temperate diet is good Chyle caused, such as is agreeable to Nature; from good Chyle, is good blood bred; and from good blood, good seed; and from good seed, strong Children, lusty and healthful, which according to the Principles of Nature are subject to live. And so much for this Chapter.

Chap. 2. *Of the Exercise of Body.*

THat ever God ordained Men or Women should live idly, I never yet read nor heard; and *Ly-*

curgus that famous *Spartan* Commander, being asked the reaſon why he forced young Virgins to labour, anſwered very wiſely and diſcreetly, that thereby cleanſing their bodies of evil excrements, they might bring forth luſty Children when they were married; a prudent Speech well beſeeming the man that uttered it, and very fit to be practiſed in every Common-wealth.

But that I may ſhew how the exerciſe of the body of the Parent conduceth to the life of the child, conſider;

It ſtirs up natural heat in them; there is as much difference between a mans body when natural heat is ſtirred up, and when it is not ſtirred up, as there is between the Earth in Winter and Summer; when the *Sun* ſtirs up natural heat in the Elements, the earth rejoyceth and brings forth its increaſe; when the *Sun* departs, and by his diſtance cannot ſtir up natural heat, then the Earth is diſmantled of the beauty which the Spring beſtowed upon her, and mourns like the Trees in *October*: even ſo in the body of man, if natural heat be ſtirred up by moderate exerciſe, it will be active and capable of concocting pure and good ſeed for the Generation of man, which it cannot do, ſo long as it lies ſculking in his own Center, the *Microcoſmical Sun*.

2. Moderate exerciſe equally diſtributes the Spirits throughout the body; and if ſo, then of neceſſity they muſt needs be equally diſtributed in the Seed; thoſe that have ſtudied *Natural Philoſophy* know well enough that it is the unequal diſtribution of the Elements which cauſeth the death of all things, and the more they are unequally diſtributed in a thing, the faſter its diſſolution haſtens, ſo that you may reſt aſſuredly confident of the truth of this, That the more equally your Spirits are diſtributed in your bodies, the more equally will they be diſtributed in your ſeed; and by conſequence ſo much the more probable are your Children to live.

3. Moderate

3. Moderate exercise by opening the Pores, cleanseth the blood of those fuliginous or sooty vapors which usually offends it: and this is the reason sweating is such a good remedy in Feavers. Now then, if the blood be cleansed of what offend it, or corrupts it before it be sent down to the Testicles to be concocted into Seed, the Children bred of this purified Seed, must needs be stronger, and by consequence more subject to live.

Thus you see what reason saith to the point, viz. That moderate Exercise of the Parents conduceth much to the lives of the Children. I shall call up my other Brother, viz. Dr. *Experience*, to testifie the truth of this.

You see, nay, you cannot but see, unless you are wilfully blind, That poor people, such as work hard, and fare hard, and are seldom idle, have more Children and those stronger and lustier of body, and usually longer lived than such as live idly, and fare deliciously; tell me else, What becomes of all our Citizens Children, there being scarce so many of them to be found now, as may be proved have been born in half a years time? I am confident not so many of them are now to be found of seven years of age: They that will be wise, let them be wise.

AND thus much for my First Book, *which contains the Anatomy of the Parts dedicated to the* Procreation of man, *or at least of so many of them as may serve for a Ground-work to the following Discourse; and this needs no guide, as being it self the guide and Basis to the whole Work.*

Book. II.
Of the Formation of the Child in the Womb.

Proœmium.

I Would willingly have omitted here the proud conceits of the learned Rabbies of our Age, to wit, That no Creature is Rational but Man (as intending to write of it hereafter in another Treatiſe) whereas indeed there is no natural wiſdom which man hath found out by his long ſtudy, but the ſame is Naturally to be found in the Creatures taken *in ſenſu conjuncto*, nay, and far excelling man, nay, the beſt of men breathing, when they have ſpent their time, and tired their brains in ſtudy; its poſſible a few Creatures (as Horſes and Oxen and Aſſes, and the like) which man hath brought up in ſlavery, may not be ſo rational as their Maſters. A bird that hath been brought up in a Cage, will flie into

into the Cage again, though you take him out and ſet him on the further ſide of the Table; but a Bird that was brought up in the Woods, and ſo knows what liberty is, if you ſhut him in a cage, he will go near to die for madneſs. The reaſon is, becauſe the firſt knows not what liberty is, but by bondage, is in a ſort deprived of reaſon. Did not the wiſeſt of men ſay, Oppreſſion will make a wiſe man mad? And is madneſs ought elſe but a deprivation of reaſon? We cannot know whether Creatures at liberty have any Religion or Knowledge of God or not; we may gueſs from *Pſal.* 104. if we do but mark what we read that they have: however this is certain, They never went together by the ears about it as we have done; but as for an abſolute Common-wealth, take it as a Free State, or Monarchical, man comes as far ſhor of the wiſdom of the Creature, as I do of the wiſdom of *Solomon.*

1. That ſuch of the creatures as hold a Free State, and *Agur* may be believed, ſuch are *Locuſts*: *The* Locuſts *have no King, yet they go forth in Bands*; They have no King, therefore a Free State; they go out in bands, therefore have they Government. The word [*Band*] ſignifies Government as well as Number; for Soldiers ungoverned, will ſooner make a Rout than a Regiment.

2. Take another Monarchical State, and they are *Bees*, read but *Butler his Book of Bees*, written altogether from experience, and you ſhall ſee what an admirable Martial Common-wealth they keep, how patient in private wrongs; for if you abuſe a Bee in the field, ſhe will not ſting you if ſhe can poſſibly get away without; yet do but affront them at home, then the wrong is publick, then if you would ſave your ſelf, you muſt run for it. The truth is, no Monarchy of men throughout the whole Univerſe was ever compared to them, and yet they never read *Ethicks*, and are utterly unacquainted

ted with *Machiavelianiſm*, whereas man for all his reaſon he brags ſo much of, and all his reading and learning, could never frame ſuch a Monarchy but may, nay hath undone it ſelf even by civil Wars (the worſt of all other) witneſs the *Græcian* and *Roman* Monarchies, that I may not ſpeak one word of *England*.

The very truth is, man hath far more pride than other Creatures (the Lord keep me from ſuch reaſon) who having torn a little knowledge from one creature, and a little from another, and by comparing what one creature doth, with what another doth, having a few of them bred up in ſubjection and ſlavery, that they can have no commerce one with another, unleſs it be to pity one another in their ſlavery (for tis probable that birds and beaſts underſtand one anothers Language, though we underſtand but little of theirs, the *Cuckow* excepted) ſo that for want of liberty they cannot come to the knowledge of their own ſtate; and then man vapors that he is the only Rational Creature upon the Earth. Oh abominable pride!

I was ſomething the larger upon this Subject, becauſe the knowledge of it is one means to move men to look up to Jeſus Chriſt, and expect his Spirit, and to long after an Union with God through Him, when they do but ſee what miſerable Creatures ſin hath made them: Beſides, hereby a man may ſooner come to the knowledge of himſelf, which is the greateſt of all Earthly Knowledge.

I come now to the matter, which is, how proud, though miſerable, a man is formed in the Womb.

THis matter being of great importance not only in *Phyſick*, but alſo in *Philoſophy*; I ſhall be as Methodical in it as I can; therefore I ſhall treat of it in a double way. 1. *Phyſi-*

{ 1. *Physically.*
{ 2. *Astrologically.*

And let each stand in a *Section* by it self.

Sect. 1.

The Physical way of formation of the Child in the Womb.

THat this may be orderly done (for all things look best when they are in order, because God is the God of order) I shall note,

1. *The proper parts of the Child.*
2. *The Formation of the Child, and its Situation in the Womb.*
3. *Answers to some needful Questions.*

And let each of these also make the Complement of one Chapter.

Chap. 1. *Of the Parts proper to the Child in the Womb.*

I Call those parts proper to the Child in the Womb only, which help either to nourish it there, or to cloath or defend it there; and either cast away, or are of no use, unless perhaps *Physical* or *Medicinal*, it being born.

These

These I shall divide into two Parts:

1. *The Umbelicars, or Navel-Vessels.*
2. *The Secundine.*

The first serves for its internal use. The second for its external. The first nourisheth it; the second cloaths it, and defends it from wrongs.

Of the Umbelicars, or Navel-Vessels.

THey are in number Four: One Vein, Two Arteries, and the Vessel which is called *Urachos*; of all which apart.

1. The Vein is the nourisher of the Infant even from the beginning of the Conception, to the time of Delivery, till it breath air, and concoct its food as we do.

It ariseth from the Liver of the Child, and when it hath passed the Navel it is divided into two parts, and these two are again divided and subdivided, the branches being upheld by the Skin called *Chorion* (of which more anon) and are joyned to the veins of the Mothers Womb, from whence they have their blood for the nourishment of the Child.

2. The Arteries are two, one on each side, which proceed from the Iliack Branches of the great Artery of the Mother; by these is the vital blood carried to the Child being ready concocted by the Mother.

3. A nervous or sinewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its use (as the word signifies, for we must use Greek words, else how should we keep people in ignorance) is to convey the Urin of the Infant from the Bladder to the *Allantois*.

I confess various are the opinions of Anatomists concerning

cerning this, ſome denying any ſuch thing to be in the delivery of women, but only in beaſts: ſome ſhew their ignorance, others their skill in the Art of diſputation, and ſome few their experience, which I ſhall quote.

Bartholomew Cabrolius, a Chyrurgion, and the ordinary Diſſector of the Anatomies to the Colledge of Phyſitians at *Mompelier* in *France*, records an Hiſtory of a Maid whoſe water being a long time ſtopped, did at laſt iſſue out through her navel.

Johannes Fernelius, Pathol Chap. 13. records the like of a man of thirty years of age, who having a ſtoppage in the neck of his bladder, his urin iſſued out at his navel many months together, and that without any prejudice at all to his health, which he aſcribes to the ill tying of his navel, whereby the *urachos* was not well dried. *Volchier Coiter* quotes ſuch another in a Maid of 34. years of age at *Noremberg* in *Germany*; I confeſs theſe are but ſeldom, yet hereby may be proved ſuch a thing as an *Urachos* in men.

Theſe four Veſſels, to wit, one Vein, two Arteries, and the *Urachos*, do joyn near to the navel, and are united by a skin which they have from *Chorion*, and ſo become like a Gut or Rope, and are altogether void of ſenſe, and this is that women call the Navel-ſtring. Women may if they pleaſe, when they have cut it off, take the pains to open it, and ſee for their own content, and thoſe about them, that what I have written here is the truth.

Theſe Veſſels are thus joyned together, that ſo they might neither be broken, being ſevered, nor entangled together; theſe when the Infant is born, are of no uſe ſave only to make up the Ligament which ſtops the hole of the Navel, and ſome other Phyſical uſes which I may happen to touch upon before the end.

Of

Of the Secundine.

THe Greeks call this τὸ Δεύτερα and τὸ ὕστερα; the Latins imitating them, call them *Secundas* and *Secundinas*, and our Women, the Secundine, After-birth and After-burden.

They are in number held to be *Four*, which here I ſhall only deſcribe and ſhew their uſe, and let the forming of them alone till I come to the next Chapter.

1. The firſt is that which is called *Placenta*, a kind of Latin word given to Sugar-cake, becauſe it reſembles the form of ſuch a Cake; it is knit both to the navel and to the *Chorion*, and makes up the greateſt part of the Secundine, or After-birth.

The fleſh of it is like that of the Milt or Spleen, ſoft, red, and tending ſomething to blackneſs, and hath very many ſmall Veins and Arteries in it; and certainly the chief uſe of it, is for the firmer containing the child in the Womb.

2. Of the *Chorion*: this *Columbus* denies to be skin; you ſee acute men may be miſtaken; and if ſo, what an ill favoured Maſter Tradition is, whereas it is moſt certain that the *Chorion* and *Amnion* involve the child round, both above, and underneath, and on both ſides; *Allontois* doth not ſo. This skin *Hippocrates* commonly in his Book of the Diſeaſes of Women, calls the Secundine, or at leaſt gives this particular name to the Secundine in general (whereas *Columbus* miſtook this for the *Placenta*) it is a skin thick and white, garniſhed with very many ſmall Veins and Arteries ending in the *Placenta*, very light and ſlippery.

Its uſe is not only to cover the child round about, but alſo to receive and ſafely bind up the roots, and the Veins

Veins and Arteries, or Navel-veſſels before deſcribed.

3. Of the *Allantois*: This ſome denie to be found in the Body of Man; and truly thoſe that prove it to be there, prove it more by Reaſon than Experience. If I had had ſo many children in *Holland* as I have had in *England*, I could have better certified you of the truth of it; for in *Holland* all men are preſent at their Wives Labors: they are delivered upon their Husbands laps, and not upon a ſtool. *Galen* ſaid there was ſuch a thing in women as well as in beaſts; and the greateſt part of our latter Writers have been no better than *Galens* Apes, and yet *Galen* never ſaw man nor woman anatomized. However if it be, good women may find it if they look for it; it is (they ſay) white, and ſoft, and exceeding thin, and juſt under the *Placenta*, where its knit to the *Vrachos*, from which it receives the urin, and its office is, to keep it ſeparated from the ſweat, that the ſaltneſs of it may not offend the tender skin of the child.

4. The laſt covering of the child yet remains, which is called *Amnios*; it is white, ſoft, thin and tranſparent, nouriſhed by ſome very ſmall Veins and Arteries.

Its uſe is not only to enwrap the child round, but alſo to retain the ſweat of the child; the uſe of which ſweat, I ſhall happily touch upon hereafter.

And thus much for the firſt Chapter, *viz.* The Parts proper to the Child.

Chap. 2. *The Formation of the Child in the Womb.*

HAving ſpoken of the proper parts of the child, we come next to ſpeak of its Formation; but before I begin this, give me leave to premiſe, that this is the difficulteſt piece of work in the whole Book, nay in the whole

whole ſtudy of Anatomy, becauſe ſuch Anatomies are hard to be gotten, moſt women that lie on their death beds when they are with child, miſcarry before they die, if not all; beſides *Galen* never ſaw a woman anatomized in his life time, as I ſhall prove by and by (and yet our Anatomiſts follow him as a little God-a-mighty, and his *ipſe dixit* ſerves the turn; and ſo the blind leading the blind, you know what will become of them both) *Columbus* is the moſt rational in this point that I know; the reſt, ſome follow *Galen*, ſome *Veſalius*, ſome their Fancies, and ſome quibble about it. My ſelf ſaw one Woman opened that died in Child-bed, not delivered, and that is more by one than moſt of our *Dons* have ſeen, yet they are as confident as *Æſops* Crow was, that he was an Eagle, but he was made a mocking-ſtock to the Boys for his labour; and ſo will they be ſhortly for their fooliſh Model of Phyſick, that I may give it no worſe name.

And then ſecondly, I hope you will give me leave to be a little Critical; for there is need enough, if you knew but ſo much as I: if I commit any failings, they are unknown to me: let the honeſty of my intentions deface them with a *delentur*.

Now to the buſineſs.

Womens Teſticles why.

1. The Teſticles or Stones of a Woman are for generation of Seed, where many times (if the Doctors and Chyrurgions were not high baſe, and denied your admittance) you might ſee it in an Anatomy, white, thick, and well concocted.

2. In the act of Copulation, the woman ſpends her Seed as well as the man; and both are united to make the Conception.

3. The reaſon why ſometimes a male is conceived, ſometimes a female, is the ſtrength of the Seed: for if

Why sometimes a Boy is conceived, and some times a Girle.

if the Mans Seed be ſtrongeſt, a male is conceived; if the Womans, a Female. The greater light obſcures the leſſer by the ſame rule, and thats the reaſon weakly men get moſt Girls, if they get any Children at all.

Difference between Nature and Appetite.

This ſhews a manifeſt Difference between Nature and Appetite: Nature ſtrives to beget its like, men to beget men, women to beget women; but for men to deſire Girls, and women Boys, is Appetite not Nature: and yet you ſee the wiſdom of moſt men and women that deſire to pleaſure Appetite and not Nature, and ſo plainly make themſelves ſlaves to their own ſenſe. Experience ſhews us that Girls of a year old fancy men more than women, and Boys of the ſame age the contrary. If the Horſe or Mare trot, it were a wonder if the Foal ſhould amble; and yet you ſee alſo where *Nature* is ſtrong, it will vanquiſh *Appetite*, do it the worſt it can.

4. The ſeed of both Sexes being united, the womb inſtantly ſhuts up, partly to hinder the extramiſſion or paſſing out of the ſeed, partly to cheriſh the ſeed by its inbred heat, the better to provoke it to action; & thats the reaſon womens bellies are ſo lank at their firſt conception: then inſtantly *Nature* goes to work

1. You muſt conſider that the firſt thing which is operative in the Conception is the Spirit, whereof the Seed is full: this Spirit *Nature* quickneth by the heat of the Womb, and ſtirs it up to action.

2. The ſeed though it ſeem to be but one maſs, yet indeed it conſiſts of very different parts, of which ſome are pure, ſome are impure: the internal ſpirit therefore ſevereth thoſe parts, thoſe that are thick, cold & clammy, from thoſe that are pure and more noble: theſe are

caſt to the outſide, and with theſe is the Seed circled round, and of theſe are the Membranes made, in which the pure Seed is wrapped round, and defended from cold and other accidents, and kept cloſe together, that ſo it may operate the better.

3. You may more then gueſs at the truth of this, if you do but conſider the growth of trees which is a very familiar example (though heeded by few) for if you do but note it;

1. The cold of Winter congeals and putrifies the vital Spirit in the Tree, which is again reſolved in the Spring by the heat of the *Sun*.

2. By this *Nature* opens the Pores of the Tree, and diſtils drops, alwayes ſeparating the pure from the impure; of the pure it makes Flowers; of the impure, Leaves; and of the groſs, Bark.

But to return again to our purpoſe.

1. The firſt thing that is formed, is the skin *Amnios*, the next the *Chorion*, and they enwrap the ſeed round as a curtain; to let the idle *Idea's* of *Arantius* his brain alone (who was of another opinion) as not worthy of an Anſwer.

2. Very ſpeedily after this (and yet this is done in a very ſhort time) leſt the ſeed thus ſhut up ſhould corrupt, or which is more proper, that it might not lie idle (for God and Nature hate idleneſs) is the navel vein bred, which pierceth thoſe skins being yet very tender, and carries a drop of blood from the Veins of the Mothers Womb to the Seed, of which drop is formed the Liver, from which Liver, is ſoon bred the *Vena Cava*, or chief Vein, from which all the reſt of the Veins that nouriſh the Body ſpring, and now hath the Seed ſomething to nouriſh it, whileſt it performs the reſt of the work, and alſo blood adminiſtred to every part of it to form the fleſh.

And

And now tell me I pray you, if this be not better reason, than to hold all the Members are formed together, as many contend ſtoutly for, and they no *ſmall fools* neither; or if you like Tradition better than Reaſon, I will not rob you of it; you may take it, and walk a fool in the Horſe-fair with it; for I aſſure you, he that builds his faith upon Tradition all day, may ſit down in the Chimney-corner at night, and ſcrath his head with a pair of fools nails.

And I pray tell me if it be not learned Divinity which you ſhall ſometimes hear taught in a Pulpit for Orthodox, *That the heart lives firſt, and dies laſt*, when the Liver lives before the Heart is framed? I weigh not a ruſh the nice definition of *Ariſtotle*, and the *Peripatetick*s, nor of all the fools that dance after their Pipes; How that firſt a man lives the life of a Plant, then of a Beaſt, and after that of a Man. They know what the life of a Plant is as much as doth a Hobby-horſe, and but little more. 'Tis the communication of the Godhead to a Plant that makes it grow, though not in ſuch a ſpiritual way as he communicates himſelf to Believers by the Perſon of Jeſus Chriſt.

Præſentem monſtrat quælibet Herba Deum.

Every graſs ſhews God is preſent with it, and tis the withdrawing of God that makes it wither; this is that they have no skil in; if they can get money, they have gotten their deſire. Let them tell me the reaſon of the Antipathy between the Herbs, *Rue* and *Baſil*, that one will not grow near another, and yet both Garden herbs; but what do I talk to a learned Colledge of Phyſitians of magnetick vertues, talk to them how they ſhall raiſe their Fees from ten ſhillings to twenty.

I proceed.

3. This Vein being formed, the Navel-arteries are ſoon after formed, then the great Artery, of which all

the other are but branches, and then the heart, and so according to *Columbus*, all the Arteries are formed before the heart; and good reason too; for I told you before that the body was quickned by the Arteries, and that the Navel-arteries were bred from the Arteries of the Mother; good reason then that they should be formed next, to give the seed vital blood for the forming and quickning of the body; since now the Liver hath fitted them with blood, as matter to build up this frail house of flesh withall.

4. Then next of all, the Liver furnisheth them with blood to form the Heart; for the Arteries are made of Seed, but the Heart, as also all flesh of blood.

5. After this the brain is formed, then the Nerves to give sense and motion to the Infant.

Aristotles foolery.

Here *Aristotle* and the *Peripateticks* are an hundred miles from the truth. Judge if they do not make a saving voyage that will needs have the Heart formed first, and that the most noble part of the Body, whereas the Brain is a more noble part as being the seat of Reason, and it must be also the fountain of blood; and many other falsities, which I have heard Ministers deliver in a Pulpit as confidently as Hogs will eat Acorns: Are such Ministers of God, I pray, or of *Aristotle*?

6. If you ask me which of the Bones be formed first, I answer the *Vertebræ* and Skull; of the order of forming the rest, as also of forming the flesh, I am ignorant; *Aristotle* was of opinion the *Vertebræ* were first formed of all the Bones, and there the man hit the nail on the head.

To be a skilful Physitian, study these Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholin's*, *Johnston*, *Veslingus*, &c.

Chap.

CHAP. 3.

An Answer to some needful Questions about the formation of the Child in the Womb.

IN answering these, *I shall anger some, and some I shall teach; I shall please others, and not displease my self.*

Many and large have the Disputes of the Ancient and Modern Writers been about trifles in this case, which I shall willingly pass by. As,

1. Whether the Seed be the Efficient Cause of our Formation, or not.

2. Whether Women have Seed, or not. And,

3. Whether it act in Forming as well as the Seed of Man.

4. Whether all the Members be formed together.

5. Whether the Heart live first.

6. Whether Seed flow from all Parts of the Body.

7. Whether Seed of both Sexes must be presently mixed or not.

8. Whether this active power of forming lie in the Womb, or not.

With these and many other the like frivolous Discourses have Authors (for want of better employment) blotted a Cart load of Paper with, and spent that precious time in such needless Disputes, which might have been better imployed for the good of their Brethren. Only some needful Questions here are to be answered, which I shall perform as briefly and plainly as I can.

The first is this,

The Form the Child lies in in the Womb. "What is the Form the Child lies in, in the Womb? In what fashion doth it lie there?

About this, Authors cannot agree; not two of them in ten are of one opinion. You

ſee what a woful Maſter TRADITION is, and what a miſerable thing it is in *Phyſick* as well as *Divinity*, to pin ones faith upon another mans ſleeve, be he never ſo learned

I ſhall give you firſt *Hippocrates* his judgement, then *Columbus*, and laſt of all, a Figure out of *Spigelius*.

According to Hippocrates.

Hippocrates in his Treatiſe, *De Natur. Pueri*, affirms the *Child* as he is placed in the Womb, to have his hands and his knees and his head bent down towards his feet, ſo that he lies round together, his hands upon both his knees, and his face between them, ſo that each eye toucheth each thumb, and his noſe betwixt his knees. Of this opinion alſo was *Bartholinus* the younger.

Columbus.

Columbus holds that the Figure of the *Child* is round in the Womb, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, ſo that the Chin toucheth the Breaſt, the left Arm bowed above both Breaſt and Face, and the left Arm is propped up by the bending of the right Elbow, the Leggs are lifted upwards, the right of which is ſo lifted up, that the Thigh toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and covereth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breaſts, the Back lies outward.

Spigelius.

Laſtly, I here inſert you the Figure taken out of *Spigelius*, who quotes it but of a Child prepared for the Birth, or when the Birth is near, and as far as I remember, that which I ſaw was like this.

Inſert the Figure here.

My

My ſecond Queſtion is, *How the child is nouriſhed in the Womb* ?

Authors differ as much about this : I ſhall quote ſome of them, that none ſhould think I am critical without a cauſe againſt Antiquity, which our Nation, for want of more wit, have accounted Venerable.

How nouriſhed in the Womb.

Almæon thought the Infant drew in his nouriſhment by his whole Body ; becauſe it is rare and ſpongy, as a Sponge ſucks in water on every ſide ; and ſo he thought it ſucked blood, not only from the Mothers Veins, but alſo from the Womb.

Democrates and *Epicurus* recorded by *Plutarch*, held that the Child ſucked in its nouriſhment at its mouth.

And alſo *Hippocrates*, *Lib. de Principiis*, affirms that the Child ſucked both nouriſhment and breath by its mouth from the Mother when ſhe breathed (though in other Treatiſes he ſeems to deny it) yet there he brings two reaſons for it. 1. Becauſe it ſucks ſo ſoon as tis born, therefore it muſt needs have learned before. 2. Becauſe there are excrements found in the Guts of it ſo ſoon as tis born.

To the firſt I anſwer thus, It learns to ſuck by *Natural inſtinct*. Take a young Cat that never ſaw her Dam catch a Mouſe, yet will ſhe catch Mice ſo ſoon as ſhe is able : Muſt ſhe needs therefore ſuck Mice from her Dam when ſhe was in her belly ? And yet this Argument of *Hippocrates* will ſerve for ſuch a Prieſt as denies any ſuch thing as *Natural Inſtinct* (of which I know ſome) to teach in the Pulpit for Authentick.

To his ſecond Reaſon, I anſwer thus, That theſe are not Excrements of the firſt Concoction ; and that I prove, becauſe they ſtink not, but are the thickeſt blood conveighed from the Veſſels of the Spleen to the guts, and there dried into that form.

All these being as far off from the truth, as *Dover* is from the *Lizard Point:* We must find out a new way for the Childs nourishment; and the truth is, all Modern Writers agree, The Child receives its nourishment by its Navel; but what the natural nourishment of the Child is, they also keep an old pother about, and defend and prove about like Lawyers, and all to no purpose in the world.

Aristotle and the *Peripatetick*s, and *Magirus* from them, held it to be nourished in the Womb by the womans Menstruis

Others, as *Columella*, *Pliny*, *Columbus* and *Fernelius*, they deny the Child to be nourished by Menstruous blood; and their reasons are, because it is impure, and this impurity they prove, because it kills tender herbs, makes Trees barren, and Dogs mad, and hurts the Women themselves, many wayes causing pains, swelling, vomiting, loss of appetite, vertigo, the firs of the Mother, and other sharp and cruel Diseases of the Womb; and therefore being thus evil, they are not fit nourishment for the Child. A very learned Dispute for a couple of Boys of seven years old apiece to decide. For,

1. This Blood which a Woman voideth once a month, is not so bad as they make it to be, nay, simply in it self considered, not bad at all, but very good, for if the womans body be in good temper, her blood must needs be good; and the reason why she voids it, is because it offends in quantity, not because it offends in quality; but if the Womans body be vicious, the blood which remains in, is vicious as well as what is cast out.

2. It is not simply the Menstruis which produceth those dangerous effects they talk of, but the Menstruis stopped beyond their due time, and by stoppage corrupted, and by corruption are these ill effects they talk of produced; and this is a better Argument to prove

them

them very good blood than very bad; for the best of things when corrupted, prove the worst. But,

3. What need all this quoil have been? we all know that it is called [*Menstruis*] because it is cast out monthly; and we know that women have them not the greatest part of the time they go with child, nor most women when they give suck, and if the child be not nourished with the same blood in the one, and it converted into Milk in the other, what becomes of it? It seems then all this cavelling is rather about the word [*Menstruis*] or about the blood retained above a month before Conception, than about any material thing in the business: but I have done.

I come now to the Answer of the Question, and yet let me tell you first of another of *Hippocrates* his absurdities, *viz.* That the latter time of the remaining of the Child in the womb after it is quick, it is nourished partly by the Mothers Milk, you may find it in his Book *De Natura Pueri*; It deserves not an Answer, being just as probable as that a Milstone can swim.

The truth is the child is nourished in the womb by very pure blood, conveyed into the liver by the Navel-vein, which is a branch of the *Vena Porta* or Gate-vein, and passeth to the small Veins of the Liver: here this blood is more purified, and the thicker and rawer part of it is conveyed to the Spleen and Kidnies, the thick Excrements of it to the Guts, which is that Excrement found there so soon as they are born. The purer part of it is conveyed to the *Vena Cava* or hollow Vein, and by it distributed throughout the body by the small Veins which like small Rivulets pass to every part of it. This blood is accompanied with a certain watry substance, as all blood is better to convey it through those small passages it is to run in, which, as in men is breathed out by sweating, and contained in the *Ani-*

nia

nios as I told you before. I have done with this Queſtion, after I have ſhewed you that there is a certain watry ſubſtance in what blood is ſent to the Kidnies, and from the Kidnies is this ſent by the *Ureteris* to the bladder; neither doth an Infant void his Urin by his Privities, but it is conveyed to the *Allantois* by the *Urachos* (which I deſcribed before) which is long and bloodleſs, and paſſeth from the bottom of the bladder to the *Allantois*, neither hath it any Muſcle belonging unto it, ſeeing no time is unſeaſonable to the Infant in the Womb to void its water, whereas we have Muſcles at the root of the Yard, to ſtop and open, that we might follow our buſineſs, and not alwayes be piſſing.

And thus you have,

1. In what form the Child lies.
2. How it is nouriſhed in the Womb.

Sect. 2.

The Formation of the Child in the Womb, Aſtrologically handled.

1. IT cannot be denied, but that the Stars and Elements have a mutal Sympathy one with another, becauſe they are preduced out of one and the ſame *Chaos*.

2. That *Elementary* Bodies are in ſubjection to the *Cœleſtial*, becauſe *Obedience is only to be found in the Elementary World*.

3. That there muſt needs be *Microcoſmical Stars* in the

the Body of Man, becauſe he is an exact Epitome of the Creation.

4. That this *Microcoſmical Sun*, *Moon*, and *Stars*, muſt be active, and the Elementary part of the body of man paſſive, appears, becauſe the *Cœleſtial* Bodies are not changed, but remain the very ſame. Now they were at the Creation but *Elementary* Bodies, alwayes increaſe or decreaſe, and never ſtand at a ſtay; hence then it will come to paſs, which all (unleſs Cavillers) will confeſs that as the *Cœleſtial* Bodies in the *Macrocoſm* induce the form, and the *Elementary* World ſubminiſters matter for this form, ſo alſo they muſt of neceſſity do in the *Microcoſm*.

5. To preſent this more clearly before your Eyes as a truth, take notice that the womb of a woman is under *Scorpio*, for under *Virgo* it cannot be, becauſe *Virgo* is a barren Sign; and here by the way, That few or no Writers that ever yet could read, could give any reaſon why *Scorpio* is a fruitful Sign; they tell you a long tale of a tub concerning the reſt of the Signs, as that *Leo* is a barren Sign, becauſe Lyons ſeldome bring forth young: but why ſhould not *Taurus* be a barren ſign? for Bulls never bring forth young: and *Aries* is not fruitful, becauſe it is the Houſe of *Mars*, and why then ſhould *Scorpio*, which is the Houſe of *Mars* alſo? The truth is (to let the fictions of Authors paſs) *Scorpio* is a fruitful ſign, becauſe it rules the womb: and *Cancer* and *Piſces* are fruitful, becauſe they are of the ſame triplicity. But to proceed:

That every Planet hath influence in the Generation of Man, appears by this Table.

Let them that would be learned Phyſitians, read theſe Books of mine, viz. *Platerus-Sennertus*, *Riverius*, *Rolanus*, *Bartholinus*, *Johnſton*, *Veſlingius*, &c.

The

The Table is this.

	♄	♃	♂	☉	♀	☿	☽
♈	♊ ♋	♌ ♑	♈ ♏	♑	♓ ♒	♒ ♏	♑
♉	♌ ♋	♏ ♊	♉ ♒	♒	♈ ♎	♓ ♑	♒
♊	♏ ♌	♒ ♋	♊ ♏	♓	♉ ♓	♈ ♉	♓
♋	♒ ♏	♓ ♌	♋ ♑	♈	♊ ♒	♉ ♈	♈
♌	♓ ♒	♈ ♏	♌ ♑	♉	♋ ♓	♊ ♉	♉
♍	♈ ♓	♉ ♒	♍ ♒	♊	♌ ♈	♋ ♊	♊
♎	♉ ♈	♊ ♓	♎ ♓	♋	♍ ♉	♌ ♋	♋
♏	♊ ♉	♋ ♈	♏ ♈	♌	♎ ♊	♍ ♌	♌
♐	♋ ♊	♌ ♉	♐ ♉	♍	♏ ♋	♎ ♍	♍
♑	♌ ♋	♍ ♊	♑ ♊	♎	♐ ♌	♏ ♎	♎
♒	♍ ♌	♎ ♋	♒ ♋	♏	♑ ♍	♐ ♏	♏
♓	♎ ♍	♏ ♌	♓ ♌	♐	♒ ♎	♑ ♐	♐

Every

Every Planet is ſaid to rule particular parts of the body, and ſeveral parts, according to each Sign he is in. All Authors have left Tables of this, and all falſe. I at firſt deſiring a reaſon of this Table, found out in about half an hours ſtudy, that every Planet ruled the Head when he was in his own Houſe, and the Neck in the Houſe ſucceeding; but this, when I could not find it agree with the Writings of other Authors (with their Tables of this Nature I mean) I was firſt at a little ſtand; but conſidering a man had as good put his wife an Apprentice to a man of *Bedlam*, as make them ſlaves to *Tradition*, I drew out the Table in another form, which preſently gave me as much ſatisfaction as I deſired; ſo much as belongs to my preſent argument I ſhall here quote. You ſhall find that every Planet in *Scorpio* governs the parts of the body which are under the ſame Signs, which he is Lord of, the Luminaries excepted, which do it by reception, in an evident Teſtimany that they have influence in forming the child in the womb; as alſo that there is a mixture of the influence of the Luminaries in that action.

Let this ſuffice to have proved that the Planets have an influence even upon the conception in the womb; we come now to ſhew you.

1. What Authors ſay concerning the thing.
2. What indeed the Truth is.

1. What Authors.

The firſt month of the Conception they give to *Saturn*, by whoſe influence and retentive faculty they ſay the Seed is faſtned in the Womb.

2. The ſecond month they attribute to *Jupiter*, by whoſe influence they ſay the foundation of growth, ſenſe and underſtanding is laid, whereas the foundation of all is laid in the commixture of the Seed of both Sexes; the man is then formed in *δύναμις in poſſe*, though not in *eſſe*.

3. The

3. The third month they give to *Mars*, and he they ſay, gives heat and motion to the Child; but if it wanted heat before, how could it live till that time? 'Tis but a frigid Argument, to think life can be maintained by cold.

4. Then the *Sun* challengeth the fourth month, they ſay, and he furniſheth the Child with vital Spirit, but *Mars* gave it motion a month before; and was ever voluntary motion to be known without vital Spirit?

5. Then comes *Venus*, and ſhe in the fifth month gives the Child comelineſs and beauty; but by their leaves, if they take comelineſs for faſhion of body, that it hath long before, for the body is faſhioned in thirty or forty dayes as all hold; but if for clearneſs of skin, that appears not till the Child be of ſome age, namely, a year or more.

6. *Mercury*, he hath the ſixth month appropriated to him, in which time they ſay, he ſeparates and diſtinguiſheth the Members of the Child, which were before connexed: this is ſuch a piece of buſineſs a man knows not what to think of, much leſs what to make of; if they mean by diſtinguiſhing the Members, the breaking of thoſe skins which wrap the Child round in the womb, *viz.* the *χοριον ἀμνιον*, they are not broken before the time of the womans labour; if they dream that the Members or Limb of the Child are in a *Chaos* before, this is but to dream waking; and as ſimple a buſineſs it is, to believe that they are tied together by ligaments, *&c.* (or to write like a Scholer, for I write now to Aſtrologers, who ſhould be Scholers if they be not) it is ridiculous, and declines as much from the truth as the *Poles* of the world do from the *Equator*, that any one ſhould think that thoſe Limbs of the Child that now are ſeparated ſhould formerly be joyned together, either by *Exerthroſis*, *Arthrodia*, *Gyglymos*;

glymos, Hermonia, Sutura, Gomphoſis, Synchondroſis, Sinaeuroſis, or *Syſſarcoſis.*

7. And then the *Moon* muſt come to make up another error in the work, and ſhe muſt have the ſeventh month beſtowed upon her, in which they ſay, ſhe compleats the Child which was juſt as compleat five months before.

2. To ſhew you the truth of the buſineſs.

Authors fail not ſo much in the operation of the Planets, as they do in the time in alloting the Planets what they muſt do every month, whereas indeed they all operate together at the ſame time; but if all the reſt of the Planets ſhould lie ſtill while one works, what a mad piece of work would they make, a man had as good affirm that every Planet moveth his month, & all the reſt ſtand ſtill the whileſt. Philoſophy teacheth men that motion is the cauſe of change; for it is the motion of the *Sun*, or elſe of the *Earth* that cauſes day and night.

But that we may be Methodical in laying down the true and genuine operation of the Planetary influence in this act of Conception; we ſhall ſpeak of each Planet by it ſelf.

1. The *Sun* as is well known to every one gives heat to the world; and if ſo, then alſo to the body of man, becauſe our life conſiſts chiefly by heat which animates the moiſture, ſo that the *Sun* muſt needs be the Author of life, and father of all living creatures, and therefore muſt of neceſſity be firſt formed in the ſeed of both Sexes, being mixed in reſpect of order, if not in reſpect of time; he is formed in the very midſt of the ſeed, from whence he quickens, inſpires and moves every part to its parsicular action. Indeed what *Ariſtotle* attributes to the heart in the generation of man, is very true if he had ſpoken it of the *Microcoſmical Sun*, and therefore ſome real Philoſophers (I ſcarce dare reckon *Ariſtotle* in

in the number of them) having imagined that the ſeat of the *Microcoſmical Sun* in the body of man was the heart; yet I can ſcarce be of that opinion, that the *Microcoſmical Sun* and *Moon*, which reign like King and Queen in the body, ſhould be confined to any particular place, however the office of the *Microcoſmical Sun* both in and after Conception is to give vital Spirit, and ſtir up all things to motion and action.

2. As the water moiſtens the Earth, that ſo it might not be burnt up by the ſcorching heat of the *Cœleſtial Sun*; ſo the *Microcoſmical Moon* adds moiſture to the conception frō the very beginning of the *Embrion* even to the utmoſt term of life, and this is that which they call *radical moiſture*, a familiar term amongſt all *Phyſitians*, yet underſtood by very few. Some *Philoſophers* are of an opinion that the *Microcoſmical Moon* keeps her reſidence in the brain, and thats the reaſon *Ariſtotles* earthy, dull Philoſophy, held that the Brain cooled the heart, but how or which way, neither himſelf, nor any body elſe can tell; tis ſome inviſible buſineſs which had its original from the brain-ſick humour of an idle Philoſopher: but out of queſtion, the *Microcoſmical Moon* is not confined to any one part of the body, but is univerſally in it as *radical moiſture* is. Indeed the truth is, as the *Sun* gives *heat*, ſo the *Moon* gives *moiſture*; and thats the reaſon the generation of things is held to be from heat and moiſture: and if ſo (which is moſt certain) what an admirable fantaſtical dream was that of *Ariſtotle* that the Brain was cold and moiſt?

3. There muſt be ſomething to counterpoyſe the heat of the *Sun*, and moiſture of the *Moon*, & this muſt be by a Planet contrary to thē both, elſe it could not be done, which Office *Saturn* performs; for he fixes and ſtayes the beams of the *Microcoſmical Sun* and *Moon*, that ſo generation may be made You know Shoo-makers nail on

on their Shoos to their Laſt before they can ſow them; the bones are alſo framed by his influence, by which this frail Conception is upheld and ſtayed after it is born.

4. There can be no Generation without putrefaction; therefore what rayes the Lunaries let fall upon the Seed, and *Saturn* hath fixed, *Jupiter* by his heat and moiſture putrifies and concocts, and by his equal temper preſerves a hrmaony in it.

5. As all things are bred by heat and moiſture, and fixed by coldneſs and drineſs; ſo in the Generation of Man there muſt needs be ſome exſuperance and abounding; this *Mars* heats, exhales and converts both into excrements, and alſo hardens into the coverings of the *Embrion:* indeed his heat is of a drying, burning, calcining Nature; for all things are made better and purer by calcination; ſo indeed is the *Embryon* in the Womb made fit for growth by the heat of *Mars.*

6. We told you all Generation was performed by heat and moiſture, therefore as *Mars* heats and calcines the *Embryon,* ſo *Venus* moiſtens it. And here you have the Reaſons.

1. Why *Venus* being a cold and moiſt Planet, ſhould be the Author of Generation, ſeeing all Generation is performed by heat and moiſture; indeed ſhe doth but only add moiſture to the heat of *Mars.*

2. Conſidering what Antipathy there is between *Mars* and *Venus,* and yet what a Sympathy they have in the Generation of Man; you ſee the reaſon of that Sympathy and Antipathy of things generated.

3. Seeing all things are generated by a corruption of contrary qualities, you need not ask the reaſon why man being ſo generated, muſt in time come to corruption.

4. You ſee here the reaſon of thoſe Poetical Fictions

ons that *Mars* and *Venus* were ſo often found in Adultery, becauſe they perform the very ſame office in the Generation of Man.

5. It is proof enough to me, that *Mars* and *Venus* do perform this action of the conception of man, becauſe their bodies in the Heavens are neareſt of all the five Planets of the Globe to this our Terreſtial Star.

6. *Mercury* being of a mutable Nature, often applying to the *Sun* and *Moon*, and Planets; *Mercury* maketh the ſenſible, and (ſome ſay) rational part in man, and ſo beſtows ſenſe and reaſon upon the *Embrion*; indeed, and in truth, he beſtows ſuch a penetrating and acute humour upon the *Embrion*, which ſtirs up to contemplation inquiring after the reaſons of things, for he cauſeth that inbred deſire of knowledge, which is in the ſons of men: Only here is one thing which ſeems worth the anſwering, which is, That thoſe are born in the ſeventh moneth, may live by reaſon of the complement or fulfilling of the Planetary motions, but ſuch as are born in the eight month, are either born dead, or live but a very little while, becauſe the diſpoſition or Government of the Conception is turned back to *Saturn*, who (they ſay) is inimical to Nature in all his Qualities.

To this I anſwer,

1. *Saturn* is inimical to none but to ſuch as know not his qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of ſeven Planets that makes a child live, born at the ſeventh month, but the perfection of the number [*Seven*] which if I were but writing Divinity, I could prove by Scripture to be the perfecteſt number that is.

3. *Hippocrates* may be miſtaken in his Book, *De Principiis*, and in that, *De Octimeſtri Partu*, and in that

that, *De Alimento*; in all which, ge goes about to prove, That a Child born in the eight month cannot live. *Galen*, *Aristotle*, *Plutarch*, and others that wrote the same things after him, might be but his Apes, for the Writers of *Ægypt*, *Spain*, and those of *Naxus*, they affirm, That Children born in the eight month have lived: set one against the other.

4. There may be some difference about *Hippocrates* his months *viz.* Whether they were *Solar* or *Lunar*. A *Solar* month is the time in which the *Sun* is transiting one of the *Signs* of the *Zodiack*, and is very near thirty or thirty one dayes throughout the year.

A *Lunar* month is the time that the *Moon* traceth through the *Zodiack*, and consisteth of 27. dayes, some odd hours, and some odd minutes.

5. The Women they wrote of, might be a month mistaken of their reckoning; that is as easily done, and as often by some, as a woman can mistake one shoo for another in the dark.

6. If the office of *Saturn* be to retain the seed in the womb the first month, who causeth the expulsion of the Child in the eighths which they attribute to him also? Is *Saturn* so old that he hath lost his retentive Faculty?

They that would be knowing Physitians, let them study these Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*, *Vesslingus*, *Rulandus*, *Fernelius*, *Sanctor*.

Book III.

Of what hinders Conception, together with its Remedies.

IT is most certain, That all men and women desire Children, partly because they are blessings of God, and so Saints desire them, *Psal.* 127.3. *Lo, Children are an heritage of the Lord, and the womb is his reward.* As also *Psal.* 128. from the beginning to the latter end, prove it. Or else because they are pretty things to play withall, every like desiring to play with his like. Or lastly, and most probably, Lust is the cause of begetting more Children than the desire of the blessings of God; for where the desire of Children moves one to the act of copulation, the pleasure in the act moves an hundred, and such corrupt Principles prove usually baseness in the middle, and bitterness in the latter end, to those that use them. It being apparent by the Curse of God upon *Eve, I will exceedingly multiply thy Conception,* that many Children come into the World as a Curse. But I am not now to act the part of a Divine, but of a Physitian: and therefore to the purpose in hand.

What

What hinders Conception, causeth Barrenness.

Barrenness is { 1. *Natural.* 2. *Accidental.* 3. *Against Nature.*

Of each of these in a Section by it self.

Sect. 1.

Of Natural Barrenness.

NAtural Barrenness, I call that which causeth Barrenness in a Woman; the instruments of Generation being perfect in both her self and her Husband, no Prepostrous or Diabolical course used to cause it, yet the Woman remains naturally barren: neither age, nor Natural defect, and Disease impediting, yet she conceives not.

To find out all the reasons of this, requires a stronger head piece than I have; yet what the Lord hath imparted unto me, I shall freely impart to you.

1. The Man and the Wife that are both of one complexion, seldom have Children, and the reason is clear from the universal course of Nature, which being formed by an All-wise God of a Composition of Contraries, cannot be increased by a composition of likes; and although to find two people just in every particular of a complexion, be a Systeme happily too rare to find,

or very ſeldom found, yet if they be very near of a complexion, my reaſon will hold good, and I know no remedy for it, unleſs they ſhould part; for if the main cauſe of Marriage be the procreation of children, I know not but that Marriage which denies this may be unlawful. The truth is, Marriage is the greateſt natural action of mans life, and he that waits upon God for his direction in it, ſhall not do amiſs.

2. Want of love between man and wife, is another cauſe of barrenneſs. That there is an eſſential, vital ſpirit in the Seed of both Sexes, is without all queſtion; (and that made up the baſis of *Onan's* ſin mentioned in Scripture, in ſpilling his ſeed; the other as circumſtances did but aggravate it, for this God ſlew him. I believe God hath been more merciful to many in *England* in the ſame caſe, yet he is as juſt now as he was in *Onan's* dayes) Then ſecondly, that this ſeed participates of the Nature of both Sexes is very clear, by mens begetting their like, *viz.* Men and women beget men and women, then if their hearts be not united in love, how ſhould their ſeed unite to cauſe conception? It is reported of two *Thebane* Princes, *Eteocles* and *Polynices*, both Brothers, yet a mortal hatred between them, that having ſlain one another in Battel, when their bodies were burned (for in thoſe dayes and places they burned their dead Corps, and entombed only their aſhes) that the fire parted in the middle and went up in two tops; and if there were ſuch a mummial hatred in their dead Corps, greater muſt the hatred be in the Seed of two diſagreeing Sexes, becauſe it hath more Spirit in it; And this is the reaſon, there never comes Conception upon Rapes.

It is a ſad thing men ſhould take women from their friends that did love them, and then hate them: and as ſad that women when they are married, ſhould either

ther through pride or folly, or ſomething elſe, ſo forget themſelves, their Husbands, and their God, that they cannot live quietly with them, and worſe than either (if worſe can be) is that trick of Parents to compel their Children to marry againſt their minds, ſuch corrupt beginnings uſually bring ſorrow enough to all parties that uſe them, or have a hand in them, and that they all know by that time they have counted the and both ends.

3. A third cauſe of natural Barrenneſs is the letting of Virgins blood in the arm before their courſes come down: theſe come down in Virgins uſually in the fourteenth year of their age, ſeldom before the thirteenth, never before the twelfth: & becauſe uſually all young Virgins are out of frame before they firſt break down; the mother takes the daughters piſs, & away to Doctor DUNCE runs ſhe, who knowing ſomething by her water, as much as he could if he looked in a Crows-neſt, and gathering by the Mothers talk & by ſeeing the party, that fulneſs of blood offended, ſtraight preſcribes blood-letting in the Arm (bleeding, and purging, and Vomitting, being all the Medicines that many Country Phyſitians to my knowledge have skill in, or commonly uſe they to whip *Diſeaſes* out of the body, as *Sextons* whip *Dogs* out of the Church) this is done and then ſhe is well for a time, the ſuperfluous blood being taken away, the next year (if ſhe ſtay ſo long) ſhe falls in the ſame caſe, then the other bout of bleeding, and in three or four times ſo ſerving, eſpecially if the Maid uſe much exerciſe, the blood comes not down to the womb as it doth in other women, but the womb dries up, and becomes for ever barren.

For preventing this for time to come, let no Virgins be let blood in the Arm before their Menſtruis come well down (caſes of neceſſity excepted) but rather in

the Foot, for that provokes the blood downwards, and by that means it provokes the Terms.

4. A fourth cauſe of Natural Barrenneſs, is loſs of carnal copulation, men and women come to the School of *Venus* either not at all, or ſo frigidly, that as good never a whit, as never the better.

This is perpetually cauſed of a cold Diſtemper, and muſt be cured by ſuch things as heat and nouriſh.

For the Cure. Let ſuch eat and drink of the beſt; *Sine Cerere & Libero friget Venus*, ſaith the Latin Proverb: Without good Meat and good Drink, *Venus* will be frozen to death.

Diet. Wholſom Food for ſuch, are Cocks ſtones, Lambs-ſtones, Sparrows, Partridges, Quails, Pheaſants eggs; and take this for an Aphoriſm of truth, both in this, and all other parts of Phyſick. *Whatſoever any Creature is addicted extreamly to, they move the man that eats them to the like, by their Mummial Vertue.* Therefore Partridges, Quails, Sparrows, &c. being exceedingly addicted to Venery they work the ſame in thoſe men and women that eat them.

Remedy. I will give you another. *Look in what part of the body the faculty which you would ſtrengthen lies, and take the ſame part of the body of another Creature, in whom the Faculty is ſtrong, as Medicines.* For Example, the Vertue procreative lies in the Teſticles, therefore Cock ſtones, *&c.* are Medicinal for this Diſeaſe.

I have written enough of this to wiſe men; but becauſe all men are not ſo, neither do I know when they will, I ſhall quote ſome few Receipts.

1. Let ſuch often eat windy Meats, eſpecially ſuch as nouriſh much, as Parſneps, Alexanders, Skirrets, Pine-nuts, &c.

2. Let them take a dram of the Electuary *Diaſatyrion* every

every morning. You may find the way how to make it in my Tranſlation of the *London Diſpenſatory.*

3. The ſtones of a Fox dried to powder, and a dram taken every morning in Muskadel.

4. A dram of *Satyrion* Roots taken in like manner.

But becauſe I ſhall touch much upon this in the next Book, I paſs it here.

And thus much for this Section.

Sect. 2.

Of Accidental Barrenneſs.

I Call that Accidental Barrenneſs which comes by reaſon of ſome caſual Infirmity upon the body of the man or his Wife at a time, which being taken away, the effect ceaſeth.

This is ſometimes cauſed by the mans part, but moſt commonly on the Womans.

Then what I am here to ſpeak to is, *Barrenneſs cauſed by ſome cauſe which may eaſily be corrected and remedied.*

Authors have left wayes to know, whether the cauſe of Barrenneſs lie in the man or in the woman, and *Hippocrates* was very buſie about it: but becauſe I cannot confide in his Judgement, I ſhall paſs it by in ſilence.

The moſt rational way of knowledge in this point that ever I read in this caſe, I ſhall quote, and give my reaſons for it; if it do hold true, well and good; if not, I cannot help it; for I never tried it. It is this.

Take

Take a handful of *Barley* (any other Corn that will quickly grow, will ſerve the turn as we l) and ſteep half of it in the urin of the man, and the other half in the urin of the woman, the ſpace of four and twenty hours, then take it out and ſet it, the mans by it ſelf, and the womans by it ſelf, ſet it in a Flower-pot, or ſomething elſewhere you may keep it dry, then water the mans every morning with his own urin, the womans with hers, and that which grows firſt is the greateſt ſign of fruitfulneſs; if one grow not at all, they are naturally barren ſay Authors, for my part I do not bind any man to believe it, yet this I ſay, all men and women deſire to be fruitful, and the urin of one that is fruitfull (probably) is more likely to make a ſeed grow, than the urin of one that is not fruitful, becauſe there is a Principle of fruitfulneſs in the one not ſo in the other, and every man knows (that doth but know his right hand from his left) that urin is eſſential to the body of every one: and if it can ſhew a Diſeaſe, why not as well fruitfulneſs and its contrary?

But to proceed:

Barrenneſs accidental is either common to both man and wife, *i.e.* either of them may be troubled with the infirmity, or elſe it is proper to the woman only, this (as I told you) is moſt frequent; neither is it my purpoſe here to ſpeak of Diſeaſes incident to men, which may cauſe barrenneſs for the time being, but of ſuch as properly cauſe it; for the Inſtruments of Generation in man being perfect, his diet and exerciſe according to rule (which the firſt Book hath already, and the next Book ſhall further inſtruct you in) I know no accidental cauſe of Barrenneſs in him, if his body be in health.

The chief cauſe of Barrenneſs in a woman, lies in her Womb, and its infirmities, which what they are, their Cauſe, Signs, and Cure, you ſhall find in their Order preſented to your view.

1. *Of*

1. *Of ſtopping of the Menſtruis.*
2. *Of overflowing of the Menſtruis.*
3. *Of the Flux of the Womb.*
4. *Of falling out of the Womb.*
5. *Of Inflammation of the Womb.*
6. *Of Windineſs of the Womb.*
7. *Of Heat and Driness of the Womb.*

Of theſe in Order.

Chap. 1. *Of Stopping of the Menſtruis.*

THe Menſtruis ſtop in a Woman,

1. *Naturally.*
2. *Againſt Nature.*

To know the difference between theſe, you muſt have regard to the age of the party: in many the Menſtruis appear not till after the fourteenth year, in few before, in none till after twelve.

They ſtop naturally in ſome women about the fiftieth year of their age, in ſome before; they continue in very few women after the five and fiftieth.

When they ſtop through age, the Woman is paſt Child-bearing, not before, for then it ceaſeth to be with her after the cuſtome of women.

Cauſes. 1. Such as uſe themſelves to much exerciſe, have but few of them, but thoſe few are very good blood, and the reaſon why they have but few, is becauſe the blood is conſumed by exerciſe.

2. Again, many times they are ſtopped in immoderate fat people, for their veins are narrow, and that little blood they have is turned into fat.

3. Such as are waſted by continual ſickneſs, have but little ſuperfluous blood in them.

4. Some-

4 Sometimes they are ſtopped by reaſon the woman hath the Hæmorrhoids, or Piles at the time.

5 Sometimes they fly up to ſome Sore or Ulcers in the body, as happens to ſuch women as have a Canker in their Breaſts. Theſe I note but by the by. But,

6. Sometimes either a hot or a cold diſtemper of the Womb it ſelf cauſeth it. And,

7. Care, fear, ſorrow and grief cauſe it.

My preſent ſcope is only to ſpeak of the two latter and more particularly of the laſt ſave one; for the cauſes of the laſt being taken away, the effects ceaſe.

Signs general. The general ſigns of a woman moleſted with this diſeaſe, are heavineſs of the whole body, proneneſs to vomit, loathing of meat, and certain tremblings, ſuch as happen to women with child, pains in the back, and ſometimes in their ſtomach, and neck, and breaſt, the hinder part of the eyes, and the fore-part of the head, and ſometimes their body ſwells.

Particular. The diverſity of the Cauſe may be partly known by the relation of the ſick A cold Diſtemper is known by dulneſs, ſleepineſs, ſlowneſs in moving, a pale, whitely, leaden color. A hot diſtemper is know by the contrary ſigns.

I am no way ignorant of the ways the Ancients uſed for the cure of this Diſeaſe in Women; becauſe I like them not, I ſhall make bold to leave them out, and inſert my own, for which I ſhall give my reaſons.

Conſidering then that the ſtopping of the Menſtruis comes thro ſome default in the womb uſually, the beſt way to help it, is by ſtrengthening the womb.

Cure. I ſhall give you firſt the way of cure.

Secondly, cautions in uſing it.

1. Let the patient ſo grieved, ſweat, for that opens the Pores. The beſt way is to ſweat in a Hot-houſe.

2. Let

2. Let the Womb be ſtrengthened by drinking a draught of white Wine, wherein an handful of ſtinking Arrach being firſt bruiſed, hath been boyled; the Herb is common, it grows almoſt upon every Dunghill throughout the Nation. It by a ſecret Magnetick Vertue ſtrengthens the Womb, and by Sympathy removes any Diſeaſe thereof.

3. If there be, together with this infirmity, pain in the Head, as uſually there is (for there is great Sympathy between the head and the womb, and thats the reaſon all Cephalick Herbs almoſt, ſtrengthen the womb) add a handful of Vervain to it, which by a like Magnetick Vertue ſtrengthens both womb and head.

4. This being uſed two or three dayes, if they come not down, Take of Calaminth, Pennyroyal, Time, Mother of Time, Bettony, Dittany, Burnet, Featherfew, Mugwort, Sage, Piony roots (the femal are beſt in this caſe, let men prate their pleaſure) Juniper berries; half an handful of theſe, or ſo many of them as can be gotten, boyled in Beer, and drunk for ordinary Drink.

5. Take one part of Gentian, two parts of Centaury, diſtill them with Ale in an Alembick, after you have bruiſed the Gentian roots, and infuſed them well: this Water is an admirable Remedy, not only to provoke the Terms, but alſo to reſiſt the Peſtilence, to help ſtuffings in the ſtomach, the ſpleen, to purge not only the womb, but alſo all the Body of cholerick and corrupt humors. If ſo be you have not this Water in a readineſs, Take a dram of Centaury, and half a dram of Gentian roots, beat them to powder, take it in the morning in white Wine; or you may boyle an handful of Centaury, and half an handful of Gentian roots bruiſed, and boyle it in Poſſet-drink, and drink a draught of it at night going to bed.

6. The

6. The Seed of wild Navew beaten to powder, and a dram of it taken in the morning in white Wine, doth the like.

7. Alexander-roots bruiſed and boyled in the like manner, performeth the ſame office; 'other Simples which are Medicinal, are the Roots of Parſley, Fennel, and Lovage, Angelica-roots, the Herbs of Chervil, Maſterwort, and Sage, perform the ſame, you may uſe them at your diſcretion.

If this do not the deed, you muſt let them blood in the Legs.

CAUTIONS.

Caut. 1. Give not any of thoſe to any that is with Child, leſt you turn Murderers; wilful murder ſeldome goes unpuniſhed in this world, never in that to come.

2. Give your Medicines a little before the full Moon, or between the new and full Moon, for then blood encreaſeth, but never in the Wane of the Moon; for if you do, you had as good give them to an Oak. The Moon hath great influence upon all Elementary bodies, but more upon Women and Men, becauſe they are of her own Sex.

3. Let the Patient uſe much Exerciſe.

4. If the body be troubled with evil humors, let them be purged out. The third Chapter will inſtruct you how.

5. Sometimes (though but ſeldom) they are ſtopped through fulneſs. This is known by vehement pain about their Reins, their veins are ſwollen, and they are ſuch people as live idly, and abound in blood.

Such muſt be cured by bleeding in the Arm, for fulneſs cauſeth diſtention or ſtretching; and diſtention hinders extramiſſion: and bleeding in the Foot makes the diſtention greater, as was well noted by Dr. *Riverius* Phyſitian to the *French* King.

But let this be done with good advice, and great warineſs.

Chap.

Chap. 2. *Of the overflowing of the Menſtruis.*

1. THey are ſaid to overflow, when they continue longer than their uſual time; their uſual time of continuance is two or three dayes; in ſome women that give themſelves to no exerciſe, four or five dayes.

2. When they come oftner then the ligitimate time. Their legitimate time is, the time that the *Moon* travels through the twelve ſigns of the *Zodiack*, that is twenty ſeven dayes, ſome odd hours, and ſome odd minutes.

It is cauſed,

Cauſe. 1. By Rupture of ſome Veſſel.
2. By immoderate Purgation.
3. By ſome corroding Humor.
4. By hard Labor in Child bed, or unkind handing in it.

Signs. If the Veſſels be broken, the blood guſheth out abundantly in heaps.

If of ſome gnawing Humor, they are not much in quantity, but they come with much pain.

The other are eaſily to be known.

Caution. Such women as are ſubject to this diſeaſe, ſuffer Abortion upon every flight occaſion.

Let their Diet be Meats roaſted dry.

Let them abſtain from exerciſe and moving, as much as may be, and from all cold Drinks.

Becauſe this diſeaſe weakens the womb much, ſtrengthen it as you were taught in the Chapter before.

And herein I confeſs I differ from all Phyſitians that ever wrote, for they all unanimouſly hold that the diſeaſe is firſt to be cured before the part grieved be ſtrengthened; whereas I conuſel to ſtrengthen the part firſt, that

that ſo Nature may be able to help on in the Cure; the work will be better and ſooner done with Natures help than without Having firſt ſtrengthened the Womb, proceed to the Cure thus.

Cure. 1. Anoint the Reins of the Back with Oyl of Roſes, Oyl of Mirtles, or Oyl of Quinces, which you pleaſe. I ſuppoſe the laſt mentioned to be the beſt, do thus every night, and when you have ſo done wrap a piece of white Bayes about your Reins, the Cotton ſide next your skin, and keep the ſame Bayes always to it.

2. To inject the juyce of Plantane into the womb, is an admirable Remedy

3. Sage, the Roots of Biſtort and Tormentil, Cinkfoyle, Knotgraſs, Comfry, Sanicle, Ladies-mantle Golden Rod, Looſtrife, Meadſweat, Archangel (that blaſphemous Name our Phyſitians give dead Nettles) Mouſear, Solomons-Seal, Purſlane, Sorrel, red Beets, Shepherds purſe, red Roſes, Acorn-cups, the Bark of Oak Trees, red Coral, Maſtich, are Medicinal, boyled in your ordinary Drink.

I could wiſh from my heart you knew all theſe Herbs; you cannot expect I ſhould travel all over the Nation to teach you; you ſee what ignorance the learned Colledge of Phyſitians hath trained you up in; inſtruct you one another as well as you can, know that you were not born for your ſelves alone, and I will do what I can to inſtruct you in the knowledge of Herbs before I am half a year elder.

4. Above all, I commend this Medicine to you: *Take of Comfrey leaves or roots, and Clowns Woundwort, of each an handful. Boyl them well (being firſt bruiſed) in Ale, and drink a good draught of it now and then, this (with the bleſſing of God will help you, though the mouths of the Veſſels be open.*

5. Take

5. Take *Cinnamon, Cassia lignea, Opium,* of each *two drams*; *Myrrh, white Pepper, Galbanum,* of each *one dram. Dissolve the Gum and Opium in white wine, beat the rest into Powder; then make them into Pills by mixing of them together exactly, and let the party diseased take two Pills every night going to bed: let not both the Pills contain above the weight of fifteen grains.*

Chap. 3. *Of Flux of the Womb.*

Description. FLux of the womb is a continual distillation from that part of the body for a long time together, Nature carrying out the excrements that way, which should be voided some other way.

The form and colour of what is voided, shews what humour offends (if I had written to Schollers, I would have said the peccant humour) for,

Cause. In some it is red, like putrified blood, and that proceeds from blood putrified.

In some it is white and pale, and that proceeds of flegm.

In some it is yellowish, and that signifies Choler.

If pure blood come out, if a vein were opened, either some corrosion or gnawing of the womb is to be feared, or else some laceration or tearing in her last delivery, and it is to be feared the Midwife acted not her part either like an honest, or like a knowing woman.

Signs. All of them are known by these signs. The place of Conception is continually moist with the humours, the face is ill colored, she distasteth and abhorreth her meat, breaths difficultly, the eyes are swollen, sometimes with pain, sometimes without.

Cure. The cure is as different as the cause. For, If pure blood come out, you must let blood in

the Arm in the first place, and the Cephalick or Head vein is the fittest; for unless you draw back the blood, you can never stop it, as you must pump out the water of a ship before you can stop the leak.

Then use the latter Medicines in the last Chapter, made of Comfry roots and Woundwort.

The Juyce of Plantane injected in the Womb is good; and if you add the Juyce of Comfry to it, it were better. I have taught you how to keep these Juyces all the year in my *English Physitian Enlarged*, the last Edition.

If flegm be the cause, let Cinnamon be a Spice used in all her meats and drink and let her use her body to hot Antidotes, as Venice Treacle, Methridate, *&c.* to take a little every morning.

Let her take of Costmary, Agrimony, the Bark of common Elder, Dwarf elder, Caraway seed bruised, Liquoris, of each an handful; which boyled in a pottle of white Wine (or for want of it Rhenish Wine) to a quart, drink half a pint of it every morning adding half a dozen drops of Spirit of Castorium to it, and an ounce of Syrup of Roses with Agarick.

Let her boyl Burnet, Mugwort, Feather few and Vervain in all her Broths.

Let her if she please, purge her body with Pills of Ambar (you may find them, and the way how to make them, in my last Edition of the *London Dispensatory*) she may take a scruple at night going to bed, they will not work till next day, and use this divers nights.

Half a dram of Mirrh taken every morning, is an excellent Remedy for this infirmity.

If in some of Choler, let her take Borrage, Bugloss, red Roses, Endive and Succory roots, Lettice, white Poppy seeds, of each a handful. Boyl them in white Wine, from a pottle to a quart; let her drink half a

pint

pint every morning, to which half pint add Syrup of Peach-flowers, and Syrup of Cichory with Rhubarb, of each an ounce. It will gently purge her; you may find the way how to make them in my last Edition of the *London Dispensatory.*

After the use of this some mornings, let her take the Pouder of Ivory, and Misleto of the Oak, of each one scruple, mixed with half an ounce of Conserves of Roses, every morning for a week together (I never knew any Author could give a reason why Misleto of the Oak should be better than any other Misleto, neither do I believe it is.

Lastly, if it come of putrified blood, having first let blood in the foot, strengthen the Womb as you were taught before.

I know all Writers hold Melancholy to be one cause of this evil, but I am of a contrary opinion, unless (as many do) they take adust Choler and adust blood to be Melancholy, for Melancholy is altogether retentive, and how can that cause expulsion?

I shall conclude this Chapter with three general Rules, make much of them.

1. Let the Patient forbear violent motions, passions and perturbations of mind.

2. Let them forbear all sharp and salt meats, and such things as provoke urin.

3. Of dead Nettles (which our blasphemous Physicians call *Arch-Angel*, whereas the word *Michael* who is the *Arch-Angel*, signifies *as God*) there are three sorts, white, red and yellow, *viz.* their flowers are of that colour; the white flowers help the white, the red helps the red, and the yellow the yellow flux in Women. You may use them which way you please.

To cure all Diseases, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesingus*, &c.

Chap. 4. Of the Falling out of the Womb.

Descrip-tion. THe *Womb* is said to be fallen out when it is so turned down that it sticks out, for it is never loosed from its Ligaments.

Cause. It may be caused by some fall, by a blow, by over-lifting, by vehement trouble of mind, by sore Labor in Child-birth, by unskilful drawing out the child, especially if it be dead, or of the After-birth, by MOTHER-CARKLESS when she turns MIDWIFE.

Signs. The Disease is obvious to the eye, and that is sign enough.

Cure. The vulgar way of cure, is to put it in again with a hot cloth, and there it will stay as long as a Cat tied to a pudding; and if it be swel'd that it will not up, bathe it with a Decoction of Mallows, Linseed, and Fenugreek seed boyled in water; and if this do it not the first time, use it the second, and when you have got it up, let the woman lie with her legs close together, and for fear she should not, tie them together with a Swathing band; they should stop it with a Cork, and tie a Bladder over it also.

Let her use odoriferous things to her Nose; such be Civet, Galbanum, *Styrax Calamitis*, wood of Aloes, &c.

Let her apply stinking things to the Womb; such be Assa fœtida, Oyl of Amber, the smoke of her own hair being burnt.

This is most certain, that the Womb flies from all stinking things, and applies to all sweet things, therefore these are good; as also to apply a Plaister called *Hystericum* (you may find it in my last Edition of the *Dispensatory*) to the belly, in the middle of which Plaister, place some Cotton, and upon the Cotton sour

five grains of Civet, and let the Civet lie just upon her Navel.

But my own Magnetick Cure is this.

Take a common Bur-leaf (you may keep them dry if you please all the year) and apply to her head, and that will draw the Womb upward: in the fits of the Mother put it under the soles of her feet, and it will draw it downwards. Bur-seed beaten into pouder will do the like, they command the Womb which way you please, and by orderly usage will cure any Disease of it.

'Tis a Plant of *Venus*, and is best gathered when she is angular and strong in her hour, and the *Moon* applying to her.

It will not readily go up, by reason of carelesness in not using the Remedy time enough; you may bath it as you were told.

Chap. 5. *Of Inflammation of the Womb.*

Cause. THe Womb is inflamed by many Causes.

1. *By a Blow.*
2. *By stopping of the Terms.*
3. *By Abortion.*
4. *By ulceration.*
5. *By immoderate Lechery.*
6. *By over-much walking.*
7. *By Colds.*

Signs. Its companions are, an acute Feaver, pain in the Head, especially about the hinder part or roots of the Eyes, Cramps in the Arms, Fingers and Neck, the Womb is vexed with panting pains. If all the Womb be inflamed, it will be pained all over; if but part, the pain will be where the part inflamed is; For,

If the hinder part be inflamed, the Back is pained most, and then they cannot go well to stool, because the right gut is pressed together, or if not so, 'tis distempered.

If the fore-part be inflamed, there is pain about the Bladder, and the passage of urin is hindred, they make urin with difficulty, because the passage is on the fore-part of the Womb.

If any of both sides be inflamed, the Leg next the inflamed side moves but slowly and heavily.

If it be in the Neck of the Womb, the passage is hard, close and burning hot.

Cure. For Cure, First strengthen the Womb as you were taught before, for this may cure it by sympathy. If you can do a thing by fair means, never attempt it by foul.

Endive and Succory roots are commended by Authors in this Disease, being boyled in clarified Whey. But my own Directions are these few.

1. Clarifie your Whey, then boyl Plantane Leaves or Roots in it, and drink it for your ordinary Drink.

Then

2. Inject the juyce of Plantane into the womb with a Syringe; if it be in Winter, when ye cannot get the juyce, make a strong Decoction of the leaves and roots in Water, and inject that up with a Syringe, let it be but blood-warm. This Medicine is worth a thousand.

3. If the Body be costive, use a Clyster.

4. Let them avoid violent movings of body, and troubles of mind.

I seldom prescribe Diets to women, because they have gotten such a trick they will keep none; yet because it is very probable there are some wise women (it were a hard case else) I shall intreat them to use a very slender Diet, and let it be of such food as is cold

and

and moist. Barley broth is an admirable remedy for them; it were very well if they could satisfie themselves with it and *Pannada*. As for Drink, let them forbear all wine, and strong beer, much more strong water.

5. In all Inflamations, especially if the inflamation be great, blood-letting is an excellent and admirable Cure, as also very speedy. In this case the best way is to bleed them in the Ancles, because of the immediate passage between the Vein *Saphæna* and the womb.

6. Outwardly apply to the Region of the womb, wool moistned in Vinegar of Roses.

7. If the inflamation be near the neck of the womb, make a Pessary of wool; dip it in Juyce of Plantane, or Juyce of Parslane, or Juyce of Sengreen, and put it up the Privities.

Chap. 6. *Of Windiness of the Womb.*

THe womb is sometimes afflicted by wind, or puffed up; and this sometimes appeareth to the Eye of sense, and sometimes it cannot be discerned but by the Eye of reason.

Authors differ much in the cause, and as much in the cure; however, they say, the signs are, a Swelling in the bottom of the Belly, pricking pain in the stomach, back and head, distention of the sides: and sometimes they say women feel wind coming out of their Privities (if you will believe them)

To tell you the truth, my opinion is, that the disease you call, *The fits of the Mother*, is nothing but a windiness of the womb, which because it hinders not conception that I know of; I have nothing to say to it at this time, however if any woman will not believe me, I

cannot help it, 'tis but forbearing windy meats, and taking such things as expell wind, and strengthen their womb as they were taught before, and then it will (together with Nature) help it self.

As for moistness of the womb which many speak and write of, how that the womb when it is over-moist, will not retain the Seed, the thing is very probable, but the very same with a flux of flegm, and to be cured the same way.

Chap. 7. *Of Heat and Drineſs of the Womb.*

THe Signs were shewn you before. The Disease is most incident to women of a Cholerick Complexion.

As for Remedy, such Herbs as cool and moisten are very Medicinal; of which stinking Arrach (used as you have been taught before) seems to bear the preheminence.

Neither are Plantane and Mallows much inferior to it, used as before, especially Plantane.

Goats-milk often drunk with Honey or Sugar, is a very excellent Drink for women troubled with this Disease; and if so, then other milk cannot be bad.

Also many other Herbs are Medicinal for this infirmity; all which, or so many of them as you can get, you may boyl with a Sheeps head, till you have boyled it all to pieces, and use the Decoction either as Drink, or in Pottage.

The Herbs are these, Vine-leaves, Willow-leaves, Endive, Succory, both Roots and Leaves, Violet-leaves, Strawberry-leaves, Raisons of the Sun, Borage, Bugloss, either Leaves or Flowers.

If

If you please, in such a Decoction you may take ten or twenty grains of red Coral mixed with as much Cinnamon. See my *English Physician* for this more at large.

If your Body need purging, take such Medicines as purge Choler, and without cool the Reins, or else you were as good do nothing. Of which, Cassia Fistula newly drawn, seems to me to be the best: you may take an ounce of it when you go to bed. Never fear the following of your business the next day.

Lastly, Apply to your Navel a Cerecloth, which you may find in my last Edition of the *London Dispensatory*, called by name *Ceratum Santalinum*. Other Remedies you may find in this Book more at large, to which I refer you.

I confess I could have prescribed many other Medicines as other Authors have done before me, as Pessaries, Baths, Fomentations, *&c.* but these if rightly used, are enough; for I write to help you, not to trouble you.

Sect. 3.

Of Barrenness against Nature.

IT is not one Physitians Opinion alone, That many women are made barren by Diabolical means

I do not call them Diabolical, because they cannot be acted without invocation of evil Spirits but because they are done by abuse of Nature; for as the right use of natural things is from God so the abuse of them is from the Devil. And so many unworthy Creatures are

wont

wont to ſerve men and women at the very time of their Marriage, that the man can never (before it is remedied) have to do carnally with his wife, which is all publick Marriages were good for. Some, although the Scripture (that I know of) give no publick Rule for Marriage, yet we all know Marriage is a civil thing, therefore ought more properly to belong to the *Civil Magiſtrate*, then to the *Clergy Man*; but the Clergy get money by it, thats the key of the buſineſs.

However, to prevent ſuch miſchief, Authors have left wayes: As,

1. To carry St. Johns-wort about them, which for that cauſe was called *Fuga Dæmonum*, A driver away of Devils.
2. To carry a Loadſtone about them.
3. A Plaiſter of St. Johns-wort laid to the Reins.
4. A whole Squill hung over the Bed.
5. The Heart of a Turtle-Dove carried about them, *Cum multis aliis.*

But ſuppoſe the miſchief be already done, and the man cannot give his Wife due benevolence, how may it be helped? In this I will tell you no more then I have known tried. The Cure is eaſie, and was done by the man only making water through his Wives Wedding Ring; ſo there was one ſuperſtition helped another.

Such as would be skilful Phyſitians, let them read theſe Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingus*, *Rulandus*, *Sanctton*, *Cole*, *&c.*

BOOK

Book. IV.

Of what furthers Conception.

I Shall deliver my mind in this,

1. *By way of ordering the Body.*
2. *By way of Medicine.*

And let each of these stand in a Section by it self.

Sect. 1.

How a Woman that would have Children, should order her Body.

1. IF Women would be fruitful, let them give themselves to exercise. Idleness is hateful to God, and destructive to the Creation; and thats the reason such women that live idely (as most of our City Dames do), have so few children, and those they have seldom live, but are troubled with unseparable diseases till they die:

or-

or if they live, they are so spoiled by apish education that they seldome come too good: whereas poor men and women that labour hard, have many Children usually, and they are strong and lusty.

I shall (to pleasure you good women) give you a short Paraphrase upon both *Exercise* and *Rest*, yea such a one, that if you mean to be wise, you may know what is most fitting for your own bodies: but if you never intend to be wiser, you shall not blame me, when you whine for lack of Children, or for the death of those you had.

Exercise is either *Moderate*, or *Immoderate*:
Moderate is neither *too much*, nor *too little*.
Immoderate is either *vehement*, or *excessive*.

Moderate Exercise.

1. Stirs up natural Heat.
2. Quickens the Spirits.
3. Opens the Pores.
4. Wastes the Excrements of the third Digestion.
5. Makes the Body, Senses and Spirits strong, and thats the way to have strong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her Exercises, of which procreation of Children is none of the least.

Immoderate Exercise (which is a thing our City Dames are utterly unacquainted with, unless it be *Exercise* of their tongues)

1. Wastes, dries, consumes, wearies both Body and Spirits.
2. Hurts the Body in every Part.
3. Overthrows Natures Actions.

Rest is *moderate* or *immoderate*.

Moderate Rest.

1. Comforteth and refresheth Nature.
2. Recruits a tired Brain.
3. Maintains Health.

4. Strengthens

4. Strengthens both Body, Senses and Members.

Immoderate Rest, or *extream Idleness*,

1. Dulls both Mind, Senses, and principal Instruments of the Body.

2. Causeth crudities, evil humors, evil excrements, cold, sickness, infinite infirmities, above half the infirmities that accompany the body of man and woman; and therefore it was nobly done of *Lycurgus* the *Spartan*, to compel every one to work four hours in a day.

3. It hastens old Age.

4. It causeth Deformity. Hark you women, if you would be young and fair, use your selves to labor.

And now if you can find any of these accidents in your selves, you know both the *Cause* and the *Cure*.

Secondly, *Discontent* wonderfully hinders Conception, and *Content* furthers it as much.

1. I shall speak of *Content*, in which consider,

1. *Content of Mind* dilates the Heart and Arteries, whereby the vital blood or Spirit is sufficiently distributed throughout the Body, and thence arise such affections as please, recreate, and refresh the Nature of man, as hope, joy, love, gladness, mirth, &c.

2. They comfort and strengthen not only the parts of the body, but also the operations and imaginations of the mind: for it is agreed upon all by Authors, yea and truth it self hath set its seal to it, that the imagination of the Mother operates most forcibly in the Conception of the child. How much the better then were it for women to lead *contented* lives, that so their imaginations may be pure and clear, that so their conception may be well formed, than to vex, and fret and fume, and fling and throw, and murmure and repine, and fill their minds all full of distracting cares and fears, as an Egg is full of meat, making a tumult in their spirits, and bringing all their thoughts into such a confusion, that they look

more

more like beasts then women, so that if they could but see themselves, they could not but be ashamed to see how like Anticks they are. The best Medicine I can prescribe them for this Disease, is this, That they would give their minds often to read that excellent Book of Mr. *Jeremiah Burroughs*, entituled *Christian Contentment*, where I am confident they shall find all their objections answered; and a woman seldome wants objections, if she do but look upon her Apron-strings.

As for Discontent, I shall give you my Judgement.

1. *As a Physitian.*

2. *As a Divine.*

1. *As a Physitian.*

1. It stirs up such affections in the Body as are inimical both to body and mind, and therefore must needs either kill or spoil the child in the womb: such are anger, passion, hatred, fear for things to come, fear for things past, sorrow, sighing, and grief of mind. All these corrupt the very nourishment wherewith the child is nourished in the Womb, and oftentimes, kills the fruit in the very bud.

2. It divers the vital heat from the circumference to the Center, thereby consuming the vital Spirit, by which means they come very slowly, or not at all to the Child.

3. It destroyes, overthrows, murthers both Body and Mind.

4. It hastens old Age and Death, by consuming radical Moisture.

2. *As a Divine*, I beseech you let my counsel be acceptable to you, consider what you do. For,

1. When you have been discontented twenty four hours, you are never the wiser, never the nearer to the obtaining of what you desire: *Who by taking care can add a haire breadth to his stature?* And what a foolish thing

thing is it to do your ſelves ſo great a miſchief without the leaſt hope of doing your ſelves the leaſt good?

2. Diſcontent keeps you from the good you deſire. You will not give your children a thing while they cry, neither will God you, whilſt you are diſcontented.

3. It makes your evil worſe; becauſe others wrong you, you will wrong your ſelves; becauſe you want temporal things, you will want health alſo.

4. All things come by the Providence of God; and whatſoever mans ends be, his ends are alwayes good. *Are not two Sparrows ſold for a farthing, and yet not one of them falls to the ground without your Father?* If God takes care for the Sparrows, one of which is worth but half a farthing, will he not take care for you?

5. It ſhews your ſpirits are linked to the world, and not riſen with Jeſus Chriſt; for if diſcontent for things of this world take up your thoughts, tell me what of you is riſen with Chriſt? *He that is riſen with Chriſt, minds the things that are above.*

6. It ſhews you are little provided for death; if you knew you muſt leave the world, why are you diſcontented that it leaves you?

7. You deny Eternity, for if you knew the world ſhould be conſumed, you would uſe it to tread upon, not to fill your pockets with.

8. Your intereſt in Chriſt is but little; for *where the Carkaſs is, thither will the Eagles gather together.*

9. How juſtly may God withdraw his Protection from ſuch as cannot reſt upon it without diſcontented Hearts?

10. You put away your own comfort. All true comfort comes from the Holy Ghoſt *the Comforter*; and the Holy Ghoſt ſeldom or never reſts upon a ſad ſoul. And therefore the Prophet *Eliſha* called for Muſick to chear his Spirits, before he was fit to receive the Spirit of God.

Conſider

Consider these things, and you shall see what a folly and madness *Discontent* is.

Thus you have two Wayes, or Means of Fruitfulness.

1. *Exercise of Body.*
2. *Content of Mind.*

I have but one more, and that is, *To preserve the Womb in a due Decorum.* I note it here only, because people are very ignorant in Physick; the former rules will help you. If you would have children, see that the Menstruis come down in due order, the colour of them will shew you what humour offends; purge it out; the former Rules will direct you, I mean those in the last *Book*, in the Chapter *Of Flux of the Womb.* If they come down discoloured, it shews ill diet. If pure blood comes down, be sure that Woman is very prone to conceive with child.

To cure all Diseases, read my *Plater, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingus, &c.*

Sect. 2.

Medicines for a Woman that would have Children.

THis I shall deliver to you,

1. *By way of Caution.*
2. *By way of Precept.*

By way of Caution.

1. Use not the act of Copulation too often: some say it makes the womb slippery: I rather think it makes the

the womb more willing to open then ſhut. Satiety gluts the womb, and makes it unfit to do its Office, and thats the reaſon Whores have ſo ſeldom children; and alſo the reaſon why women after long abſence of their Husbands, when they come again, uſually ſoon conceive.

2. Let the time be convenient, for fear of ſurprize hinders Conception.

2. Let it be after perfect digeſtion; let neither hunger nor drunkenneſs be upon the man or woman.

4. Let the deſire of Copulation come naturally, and not by provocation. The greater the Womans deſire of Copulation is, the more ſubject is ſhe to conceive.

5. Women are moſt ſubject to conceive a day or two after their monthly Terms are ſtayed.

6. Avoid eating, or bearing about you all ſuch things as cauſe Barrenneſs: ſuch be the Bone of a Stags heart, Emeralds, Saphires, Ivy-berries, Jet, Burnet Leaves and Roots, Harts-tongue, Steel-duſt, Mints, &c.

7. Apiſh wayes and manners of Copulation, hinder Conception.

By way of Precept.

1. The Runnet of an Hare mixed in a little Cotten, and put up into the womb as a Peſſary, and remaining there a day, is an excellent Remedy. But let it be done preſently upon the ſtopping of the Menſtruis, and tied up in a linnen cloth, and a ſtring tied to it, that ſo you may draw it out again, elſe you will make mad work.

2. If the womans body be too hot, letting blood in the Vein *Saphæna*, profits much. 1. Becauſe it cools. 2. Becauſe it cleanſeth the womb.

3. A Loadſtone carried about the woman, cauſeth

not only Conception, but concord between man and Wife.

4. The heart of a male Quaile carried about the man, and the heart of the female about the woman, furthers Conception exceedingly, and causeth mutual Love.

5. The Roots of Eringo, Piony and Satyrion, being eaten, cause Conception

6. Exercise your Body before you take counsel of the under sheet; go to the School of *Mars*, before you go the School of *Venus*.

7. A Plaister of Labdanum spred upon leather, and applyed to the region of the womb, mightily disposeth it to Conception.

These Rules are excellent. I confess many other may be added in respect of *Food*, *Diet*, and the like: for which take this general Rules, *All Creatures that are fruitful, being eaten, make those fruitful that eat them*, as Crabs, Lobsters, Prawns, &c.

Likewise the Ancients have left many wayes. You may take them as Meats or Medicines; some of which are these.

1. Castoreum in pouder, take half a dram, or a scruple in Malmsey in the morning.

2. The womb of a Hare beaten to pouder, and taken in like manner.

3. A scruple of Galangal taken every morning in pouder, rids the Body of such infirmities as cause Barrenness; take it in white Wine. And truly I believe for very moist women, there is scarce a better remedy.

4. The Stones of a Fox dried and beaten to pouder, and a dram taken in the morning in Sheeps milk.

5. The Stones of a Bear used in the like manner.

6. The

6. The Brains of Sparrows and Pidgeons eaten, and (for ought I know) you may eat flesh and all, for they are very fruitful Creatures.

7. The Pizle of a Bull dried and grated to pouder, and a dram taken at a time.

8. To hold sweet things to the place of Conception, before the act of Copulation, because they draw the womb down But after the act, to the Nose, to draw the *Matrix* up.

These, with many others, too tedious here to relate have been quoted by Authors.

Such as would cure all Diseases, let them read these Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*, *Vesslingus*, *Rulandus*, *Sanctor*, *Cole*, &c.

Book. V.

A Guide for Women in Conception.

Some Women are ſo ignorant, they do not know when they are conceived with Child; and others ſo coy, they will not confeſs when they do know it. I ſhall labor to help the former: the latter, if they would learn to be a little wiſer, may help themſelves.

I ſhall then divide this Book into theſe Chapters.

1. *Signs of a VVoman conceived with Child.*
2. *VVhether a Male or Female be Conceived.*
3. *Of Conception of Twins, and the Reaſons.*
   Authors confuted.
4. *Of imperfect Children,*
   Authors Opinions.
   My own.

Chap.

Chap. 1. *Signs of Conception.*

MAny are the wayes Authors have left for women to know whether they be with Child or not, which happen true in many women, but not in all, ſome of which I ſhall quote, *viz.*

1. A coldneſs and chillineſs of the outward parts after Copulation, for the heat retires to make the Conception.

2. The Belly waxeth very flat, becauſe the womb cloſeth it ſelf together to nouriſh and cheriſh the ſeed.

3. Wringing or griping pains like Cramps happen in the Belly about the Navel.

4. Loſs of appetite to victuals, and ſour belchings, exceeding weakneſs of ſtomach.

5. Divers appetites and longings are ingendred.

6. If cold water be drunk, a coldneſs is left in the Breaſt.

7. The tops of the Nipples look redder than formerly.

8. The Breaſts begin to ſwell and wax hard, not without pain and ſoreneſs.

9. The Veins of the Breaſts are more clearly ſeen, then they were wont to be.

10. The Veins in the Eyes are clearly ſeen, and the Eyes ſeem ſomething diſcoloured, as a Looking-glaſs will ſhew you: this is a good ſign.

11. The Body is weakned, and the face diſcoloured.

12. The Excrements of the guts are voided painfully, becauſe the womb ſwelling, thruſteth the right gut together.

Theſe be the vulgar rules, or at leaſt the beſt of them. Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the eye the vein be ſwelled, I mean under the lower Eye-lid, the Veins in the eyes appearing clearly, and the eye ſomething diſcolored, if the woman have not her terms upon her at the time, not watched the night before, you may certainly conclude her to be with child; and this appears moſt plainly juſt upon her conception, and the firſt two months I have told many women of it before they have been with Child a fortnight, and never failed.

2. Stop the urin of the woman cloſe in a glaſs three dayes, and then ſtrain it through a fine linnen cloth; if you find ſmall living creatures in it, ſhe is moſt aſſuredly conceived with Child; for the urin which was before part of her own ſubſtance, will be generated as well as its Miſtris.

3. Take a handſom green Nettle, and put it into the urin of the woman, cover it cloſe, and let it remain in a whole night, if the woman be with Child, it will be full of red ſpots on the morrow; if not, it will be blackiſh.

And thus much for Prognoſticks, whether a woman be with Child, or not.

Chap. 2. *Whether a Woman be conceived of a Male, or of a Female.*

HErein alſo I ſhall

1. *Deliver you the Opinions of Authors.*
2. *What I have found to be true by experience,*

Firſt, Authors give theſe to be ſigns of Conception of a Male.

1. The woman when ſhe riſeth up from a Chair, or the like, doth ſooner ſtay her ſelf upon her right hand than on the left.

2. The Belly lies rounder and higher than when it is a Female.

3. The

3. The child is first felt to stir on the right side, because according to *Hippocrates*, the Male Children lie on the right side of the womb.

4. The woman breeds Boys easier and with less pain than Girls, and carries her burden not so heavily, but is more nimble in moving.

5. The right Breast is more plump and harder than the left, and the right Nipple redder.

6. The colour of the woman is more clean, and not so swarthy as when she conceives a Girle.

The contrary to these are signs of Conception of a Female, it were but loss of time, and blotting of Paper to quote them.

These are some of the vulgar Rules, and the best of them; I never knew these fail.

1. If the circle under the womans eye, which is of a wan blew colour, be more apparent under the right eye, and the veins most apparent in her right eye, and that most discolored, she is with Child of a Boy; if the said marks be most apparent in the left eye, judge her to be with Child of a Girle.

2. Let her milk a drop of her Milk into a Bason of fair water, if it sinks to the bottom as it drops in, round in a drop, it is a Girle she goes withal, for if it be a Boy, it will spread and swim at top; this I never knew fail, though it be contrary to all Authors that ever I read.

Chap. 3. *Of the Conception of Twins.*

Authors make some flutter about the Conception of *Twins*, and what the reason should be; as also how many children a woman might naturally have at one Birth.

The Ancients held a woman might Naturally have

ſeven, thtee *Boys*, three *Girls*, and one *Hermaphrodite*; and their opinion was grounded upon another as childiſh (for one error uſhers in another) becauſe they conceived a woman had ſeven Cells in her womb; but long ſince Anatomiſts beginning to grow pretty perfect in their manual Operation, having found out that the womb had but one Cell, this ridiculous opinion was quickly exploded.

Others hold a woman can Naturally have but two children, and their reaſon is, becauſe ſhe hath but two Breaſts: I know no reaſon but why they may as well hold a woman can go but two miles, becauſe ſhe hath but two Legs. We know well enough, that whatſoever is againſt Nature, is miraculous: and we know as well, that 'tis no miracle for a woman to have three Children at one Birth.

In *Ægypt* many times women have five or ſix children at one birth; the reaſon is ſuppoſed to be the fruitfulneſs of the place, and if ſo (as is probable) then let women that would be fruitful, live in fruitful places.

Ariſtotle quotes a woman that brought forth twenty perfect Children at four Births.

Tragus tells a ſtory of another in *Ægypt* that had ſeven Children at one Birth.

All this is nothing to what *Albertus Magnus* talks of; for he tells of one woman who had twenty two perfect Children in her womb at one time, and miſcarried of them all, and of another who had an hundred and fifty at once, all as big as a mans little finger.

Beſides, they ſay in a Monaſtry in *Holland*, there remains a Tomb of one *Margaret*, a Counteſs of *Holſtead*, who had three hundred ſixty four living Infants born at a Birth, and all chriſtned. I urge no man nor womans faith to believe theſe things: But come,

First, *To the cauſe of Conception of Twins, or more children than one at once.* Second-

Secondly, *Whether Twins be conceived at one and the same time.*

1. The cause why Twins are conceived.

Herein Anthors are various.

Avicenna and *Haly Abbas*, held the cause to be divers Cells in the womb; but that as I told you, hath long since been found out as false as what is falsest.

Empedocles attributes it to the plenty of Seed, which is able to procreate more than one.

Asclepiades, to the strength of the Seed by the same reason.

Ptolomy, to the Position of the Stars, at the time of Copulation.

2. About the second, which is the greater Question of the two, Authors differ much.

Some of the Ancients, and almost all modern Writers, hold them to be conceived at one and the same act of copulation; the Seed not being ejaculated out all at once, is divided in the womb, and so more than one child conceived. This, though it seems something plausible, yet it will not hold water.

Another reason they give is, because the womb having received the Seed, shuts so close that it cannot give intromission to any more Seed; and this is as weak as the other.

For answer to the first.

The beginning of the Conception is not the casting of the Seed into the womb; for then a woman must needs conceive every time she hath carnally to do with her Husband; but the exquisite mixture of the Seed of both Sexes, is the very beginning and cause of conception, and that the womb having but one Cell, can exquisitely mix Seed in two places; it in that work closing it self so close, that no *vacuum* is left, is incredible.

To

To the ſecond, I anſwer,

The womb ſhuts not ſo cloſe, but what ſeed is ſuperfluous, hath a place to be let out.

2. It is the delights of *Venus* that opens the womb at all times, for it opens the muſcles, therefore voluntarily; and why can it not open the womb at one time as well as at another?

3. Neither do all Authors agree, that Twins are conceived at one and the ſame time, for *Eraſiſtratus* a Famous Phyſitian, and all the *Stoick Philoſophers* were of my opinion, *viz.* That they are conceived at divers times.

4. All things are brought to paſs by a due limitation of time; and two children conceived at once, muſt needs be born at once, which is impoſſible; he that would know more of this, let them but peruſe the *Trutine* of *Hermes*, one of the wiſeſt of men, and let him but underſtand what he reads, and it is poſſible he may tell you (having the Nativities of both Twins) the very hour and minute when they were conceived. Let no *Aſtrologer* object to me, that the *Trutine* of *Hermes* is not exact to a minute; but let them know, that if there be a truth in it to a ſign aſcending, there muſt needs be a truth to a degree, and minute, and ſecond; for truth comes to a punct, and the failing may be in their non-underſtanding of him

5. All Authors hold a kind of ſtrange thing they call *Superfœtation* in Women. *Superfœtation*, as the word ſignifies, is a Womans conceiving of a ſecond Child, after ſhe is conceived of the firſt.

Authors are very frequent in proof of this, and ſome ſuch have been known in *London*.

I ſhall let paſs what Poets ſay of *Alcumena*, bringing forth *Hercules* and *Iphyclus*, one at the end of the ſeventh, the other at the end of the tenth month (they that

that would read it, may find it in *Plautus* his first Play *Amphitrio*) And come to the relation of more sober Authors, and such as are *fide digniores*.

Hippocrates writes of a Woman of *Lariſſa* who brought forth two living and perfect Children, forty dayes distant the one from the other.

Ariſtotle, *de Hiſtoria Animalium*, abounds in Examples; and some of the Births were two months distant.

Rhazis and *Avicenna* hold, That all Women that have their Terms during the time of their going with Child, are subject to conceive again.

Pliny gives divers Examples of it. And *Dodonæus* in his Obſervations, many more. And the like you may read in *Laurentius*

Thus then you see by this Argument, That tis poſſible for a woman to perfect a second Conception after she is conceived of the first; and if so long after as Authors say, then much more likely, sooner, before the womb is filled with the growth of the first. But to make the matter beyond all dispute: whereas our Translation saith, *Gen.* 4. 2. *And she conceived AGAIN and bare his Brother* Abel; Those that have skill in the Original, know that it should be translated, *She* CONCEIVED UPON CONCEPTION, *and bare his Brother* Abel. Let this put an end to the Dispute.

And then, if the *Trutine* of *Hermes* be true (I have heard many cavil at it, but never any disprove it, nor bring a bit of wise reason against it) there you may find a reason why two Children may be conceived at a months distance, and yet born in one day; and if two Children lying in the same womb at the same time, be at any time conceived at twice, is it not most probable they are so alwayes? However this is apparent, that by Testimony of all Authors, yea by the judgement of

that

that prudent Physition Dr. *REASON*, a woman may miscarry of one Twin, and yet go out her whole time with the other, as *Hippocrates* quotes in his Book, *De Natura Pueri*. Nay, both *Aristotle* and he, quote women that brought forth two Children at one Birth, and a third fifteen weeks after. Then it follows, that they are little better than Murderers, who force away the second Child, the first being born before its time, especially if the flux of blood be not great, nor signs of Labor appears.

Here is another Question to be answered, viz. *Why Women desire the Act of Copulation after they are conceived, when beasts do not?*

Pappea the Daughter of *Agrippa* the *Roman*, a wanton Lass, being asked the Question, Why Beasts did not desire it as well as Women? Answered, Because they are Beasts.

The Answer was acute 'tis confest, and acuter, because not premeditated; and our own Writers give no wiser; for they say, 'Tis a Prerogative and Vertue God hath only given to Women. Alas, poor Fools! that make a Vertue of a Vice.

The very truth is, The Curse of God for *Adams* first sin lies more heavily upon Man, that it doth upon Beasts, and Lust is a great part of this Curse; and the Propagation of many Children at once, an effect of that intemperancy: and this I suppose to be *Hippocrates* his reason of forbidding Copulation to women with child. For my own part, far be it from me to forbid it: for I know well enough the Nature of man is so vicious, that he must have to do with his Wife, or some body else in that time, or do that which is worse than either. However, hereby you see the fruits of original sin, and what cause you have to be humbled in the presence of God for it, and require his assistance against the wretched effects it produceth.

Chap.

Chap. 4. *Of Imperfect Children.*

MAny are the forms which Authors have left to posterity, of monstrous Births; some altered in respect of Sex, as *Hermaphradites*, in form as beastial; some double-bodied, some maimed, and many others which would do me no good to write, and you as little to read it.

Authors differ as much in the Cause.

The *Divine* refers it to the judgement of God alone, which if true, without the help of Nature, then is every Monster a Miracle.

Astrologers, they refer it to the Stars, and the Position of the Moon in deficient degrees, at the time of Conception.

I cannot close with any of both these, neither altogether with a third, which is more probable, although perhaps the judgement of *Astrologers* may concur.

Some hold the Imagination of the Woman to be a great cause, by beholding either such Monsters, or such Pictures, and thats the reason, they say, that they are so frequent in *Ægypt*. So also you may read of one that brought forth a Black-moor, the woman beholding the Picture of a Black moor hanging in her Chamber. And of a woman at *Pisa*, that brought forth a Child full of hair like a Camrel, because she was so superstitiously wise to kneel every day to the Picture of *John the Baptist* cloathed in Cammels hair. Also I my self know a woman this day living, that in the time of her Conception fixing her eyes and mind much upon a Boy with two Thumbs on each Hand, sitting at dinner by her, brought forth a Boy with as many her self. This I say may be the cause of some deformity.

But

But the greateſt cauſe of womans bringing forth Children imperfect, or mutilated, or crook-backt, or with Iſſues or Leproſie, *&c.* I take to be, becauſe the act of Copulation was done at that time when the woman had her Menſtruis upon her. It was not for nothing, God himſelf forbid a man not to touch a woman at ſuch a time; and from ſuch corrupt beginnings uſually little good proceeds. And although the grace of God is free, and laies hold on whomſoever he pleaſeth, yet uſually (I do not ſay alwayes) ſuch are perverſe in mind and manners, as in body, *Cavendum ab eis quos Deus notavit* (ſaith the Latin Proverb) Beware of ſuch whom God hath marked.

As for ſuch as are born Monſters you muſt pardon me if I make a queſtion whether they were conceived by ſome Beaſt or not; for a woman may conceive by the Seed of a Beaſt, becauſe it is by Nature fruitful, but thereof will be a Monſter born, not a Man.

Let them that would be learned Phyſitians, read theſe Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingus, Rulandus, Sanctor, Cole, &c.*

BOOK

Book IV.

Of Miſcarriage in Women.

WOmen are moſt ſubject to ſuffer abortion or miſcarriage in the two firſt months of their Conception, becauſe then the Ligaments are weak, and ſoon broken, and towards the latter end of her time, becauſe then the Womb is ſo full, that it cannot ſhut cloſe, and withall the Child heavy.

Moreover, many if not moſt Women, are ſubject to be delivered at the end of ſeven months, becauſe of the compleatneſs of the time, ſeven being a Note of perfection, and therefore the Scripture ſaith of our Lord *Jeſus Chriſt*, That *he ſprinkled the Altar with his blood* SEVEN *times*, and all things were perfected the *ſeventh day*. The *Pythagoreans* called it, *The Knot and Tie of mans life*. And ſo doth *Tully* in *Somno Scipionis*, and *Hippocrates*, *Lib. de Principiis*, ſaith, *Mans life conſiſteth of the number of* SEVEN. And we all know, every *ſeventh* year compleateth the *Alfridary* of the Nativity. I could fill two or three ſheets of paper with proof of it, but enough.

I ſhall here confine my Pen,

1. *To the ſigns of Miſcarriage.*
2. *To the Cauſe.*
3. *To the Cure of it.*
4. *A word or two of VVomens Longings.*
5. *Of Children with Hare-lips.*

Chap. 1. *Of the Signs of Miſcarriage.*

AS for ſigns of Miſcarriage, they are eaſily known by every Woman with Child, and therefore almoſt needleſs to rehearſe. As,

1. The Child diſplaced, and fallen down low toward the mouth of the Womb.

2. The Courſes appearing blackiſh in colour, much in quantity; for though many women have them after they are breeding, yet they are pale in colour, and they alwayes ſhew ill diet, Nature rejecting them as not being fit for the nouriſhmēt of the child; but if they come blackiſh with pains and throws, eſpecially the woman being far gone with child, they ſignifie abortion.

3. When the Breaſts, which before were round and full, wax lank, and flag down, for the moſt part abortion follows. *Hippocrates* ſaith (but whether truly or no, I know not) That if a woman goeth with two Children, a male and a female, if the right breaſt fall, ſhe loſeth her male child; if her left, her female.

4. If in dangerous ſickneſs a woman fall in Labour, ſhe uſually dies, and the child alſo.

5. Redneſs of the Face, trembling of the Body, Palſies in the Head, pains in the inner parts of the Eyes, if the Terms come down at the ſame time, and the Body be troubled with wind, they are held to foreſhew Miſcarriage.

But

But becauſe all things are better known by an argument *a priore*, then by an argument *a poſteriore*; by the cauſe, and what goes before, than by what follows after. We come to the Cauſe.

Chap. 2. *Of the Cauſes of Abortion.*

THe ordinary Cauſes of Abortion are theſe,

1. A weakneſs or corruption of the Womb, when it is weakned or offended by viſcous, ſlimy, or ſlippery, phlegmatick, or watry humours, that ſo it cannot retain the fruit received.

2. Apoſthumes or Inflammations of the Womb, hinder it through pain, that it cannot perform its office.

3. Being extreamly bound in Body, in forcing to ſtool, forceth the child down, which was before much oppreſſed by the right gut, being filled with hard dung, therefore *Hippocrates* ſaith the diſeaſe *Teneſmus* coming upon a woman with child, commonly cauſeth abortion. *Teneſmus* is a diſeaſe when people have great provocation to ſtool, yet can do nothing.

4. The Hæmorrhoids or Piles many times cauſe Miſcarriage.

5. Fat women are ſubject to miſcarry, by reaſon of the ſlipperineſs of their wombs, and very lean women, for want of nouriſhment for the child in it.

6. Bleeding in the time ſhe goes with Child.

7. Strong Purges are very bad, but Vomits worſe.

8. Great cold and heats, a Bath, and a hot Houſe favour not the child in the womb; for they heat it ſo, that it labours to come out where 'tis cooler.

9. Hunger ſtarves the child in the womb, ſurfeiting by much meat or drink ſtrangles it.

10. Outwardly it may be done many wayes, as by

Falls, Blows, Anger, Fear, Sorrow, Running, Leapings, Liftings, immoderate Exercise, &c.

Chap. 3. *Of Preventing Miscarriage.*

THe Cure of *Abortion* is various, not only according to the Cause, but also according to the time, whether before or after Conception; and indeed the surest remedy is, to prevent it even before the child be conceived.

I shall then divide my Rules into two Parts, *viz.* what is to be done,

1. *Before* } *Conception.*
2. *After* }

Before Conception. 1. Let her strengthen her body, and let her take such Medicines as strengthen her womb first, and such as further conception afterwards; you have enough of them before. Also let her drink Wine wherein Mother of Time hath been well boyled, for this is excellent for this use.

2. Either windiness, or moistness, or driness of the womb must be the cause of it.

If windiness, there's no better Remedy under the Moon, than eating half a score of Juniper-berries every morning.

If moisture, let her sweat in a hot House, and use her Body to exercise, and take half a dram of Galangal in pouder mixed with as much Cinnamon, every morning in Muskadel.

If driness of the womb be the cause, as many times, the womb wanting moisture to sustain the child is many times the cause of barrenness; and because it was but briefly handled before, I shall be larger in it here.

It is most incident to young flourishing Women, and such

ſuch as are cholerick of complexion, and is known by an exceeding proneneſs to Venery.

It is cured by cold Emulſions made of Barley water, wherein mix the Seeds of white Poppies, Almonds blanched, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melons, Guords and Citruls, of each half an ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking Wine or Strong-water.

Let her anoint the Reins of her Back with Oyl of Nightſhade.

Alſo the ſeeds of Mandrakes are ſaid to purge a foul, cool a hot, and moiſten a dry Womb; and therefore ſome think *Rachel*, *Gen.* 20. deſired them, as knowing the heat and drineſs of the body, was the cauſe of her barrenneſs. And I am the rather induced to believe ſuch a thing may be true, becauſe ſuch infirmities are moſt uſual to people of fair complexion. You may take half a dram at a time bruiſed in a little white Wine, neither need you fear the coldneſs of them; for the Seeds are nothing ſo cold as the Herb, becauſe they contain in them a vital Spirit, that ſo they may be able to beget their like, which muſt needs be hot, becauſe all generation is performed by heat, not by coldneſs.

Thus much for preventing Miſcarriage before Conception.

After Conception, which is the ſecond thing I promiſed, I ſhall declare to you what hitherto hath been hid from your Eyes.

1. Let a woman with child drink a draught of Sage-Ale every morning; it will do her more good than ſhe is aware of. Let no man object that Sage provokes the

terms, and therefore is more probable to cauſe miſcarriage than prevent it; for indeed and in truth, one and the ſame Medicine by ſtrengthning the part afflicted, may bring forth contrary effects; and therefore Cinnamon though it binds in a looſneſs, yet it provokes the Terms when they are ſtopped, and ſtops them when they flow down immoderately; nay I have known *Aurum Potabile* ſtop the bloody flux in one, and give another whoſe Body was cacochymical many ſtools.

2. If ſigns of Abortion appear, the uſual way is to lay a Toaſt ſopt in Muskadel to her Navel, and many times it doth good, for it is a good Medicine. But to take a little Garden-Tanſie, and having bruiſed it, ſprinkle it with Muskadel, and apply that to the Navel, is far better.

Alſo Tanſie put in Ale, as you make Sage-Ale (I know not how to teach you, being no Brewer) and a draught drunk every morning, is a ſoveraign Remedy for ſuch women as are ſubject to miſcarry.

Alſo I would adviſe Midwives alwayes to keep a Syrup by them, made with the juyce of Tanſie, clariſied and boyled into a Syrup, with twice its weight in Sugar, that ſo they may have it in readineſs to give a ſpoonful or two of it in ſuch caſes. It is a moſt excellent medicine though it be not in the *Colledges worm-eaten Diſpenſatory*; for the Herb by a magnetick vertue draws the child in the womb any way, or retains it in its proper place. The Herb is common to be had, and will ſave many a childs life, and its Mothers alſo, if uſed according to theſe and other directions that you ſhall read before you have read the Book through.

3. There is a Stone they call *Lapis Aëtites*, and by ſome *Lapis Prægnans*, or a Stone with child: I am informed that there are many of them to be had now in *London*. I ſhall firſt deſcribe them. Secondly teach you their uſe.

1. Of

Luſtings which is incident to many, if not moſt Women in time of their going with child; and it comes fitteſt into this place, becauſe many times it cauſeth Miſcarriage; and in this I can quote but my own opinion (yet that you ſhall not find too light, if you will be pleaſed but to weigh it in the ballance of Reaſon) for all the Authors that ever I read, or could get, have ſpoken of it, *Aut nequicquam, aut nequam*, either not at all, or to no purpoſe.

The Cauſes of it I conceive to be either one of theſe two;

1. *Phyſical.*
2. *Prognoſtical.*

1. *Phyſical*: That you may underſtand this, I pray take notice that the Omnipotent and only Wiſe God, having made this world of a compoſition of Elements, ordered it not only to maintain it ſelf, but alſo to increaſe and multiply in a natural way, which is that we call *Phyſical*; for φύσις in Greek is *Nature*, and this is that which we call the univerſal Providence of God (for his particular Providence to thoſe whom he hath united to himſelf by the Perſon of Jeſus Chriſt is another thing) This univerſal Providence I take to be that which the Sons of Wiſdom call NATURE, and ſhe is placed by the moſt high God, as *Viceroy* over the whole World, and therefore as wiſely as ſhe can, puts off every hindrance that is an obſtacle to her work, in mans begetting his like; ſhe is the Princeſs of Phyſitians; And though our Colledge is little, or not at all acquainted with her, Wiſdom hath commanded all her Children to be obedient to her.

Phyſically we conclude, that exceſs in things which Philoſophers call *not Natural*, to be the cauſe of Womens Longings.

Things *not Natural* are,

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulneſs and Emptineſs.*
4. *Exerciſe and Reſt.*
5. *Affections of the Mind.*

Exerciſe in theſe corrupts the things that are Natural, of which one great one is to beget its like (I ſhall, God aſſiſting me, inſtruct you in theſe to the full, in a Treatiſe which hereafter I intend, *viz. How to preſerve your Bodies in Health*)

Well then, if the body of the woman be thus diſturbed, of neceſſity the child within her muſt be diſturbed alſo; therefore Nature as the chief Artificer, calls for ſuch food as muſt make fitting blood for the nouriſhment or encreaſe of the child. Your child is noariſhed by your own blood, your blood is bred by your diet, rectified or marred by your exerciſe, idleneſs, ſleep or watching, &c. *Nature* ſees and knows how you ſwerve from what is fitting, ſhe calls and calls like a work woman for what is requiſite eitheir to make up what you want, or to remedy what you have done amiſs, by breeding a nouriſhment for the child within you contrary to what diet or things not natural, you have formerly kept, or to ſupply your conception wherein you have been wanting to it; ſhe is a Miſtris worth ten of the Colledg of Phyſitians: I aſſure you I have ſome communication with Dr. REASON, one (in my opinion) of the wiſeſt of men, and he told me it muſt needs be as I ſay, and proved it to me thus: Thoſe which live idlely (as the Gentry and Citizens Wives, that ſeldom uſe their bodies to any exerciſe, unleſs it be playing with their Dogs) and keep not good diet, are moſt peſtered with ſuch Longings. Women of good diet (if there be any ſuch) and ſuch as mind their buſineſs, and uſe exerciſe, are leaſt troubled with them; yet I hope

hope no women are so proud as not to be ruled by *Reason*, nor so simple but will confess *Nature* to be a better Work-woman than themselves. This is my *Physical* Reason.

My *Prognostical* Reason is this.

The Wisdom Almighty God hath given to Nature is such, that it knows before hand what the fruit conceived will come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for Nature cannot endure fools) either to prevent or provide for it.

For Example.

1. Many times women with Child long for things not accustomed to be eaten, as Dirt, Sand, *&c.* their Children then seldom live long. Why should such Parents fix their affections so strongly upon such a child, which *Dame Nature* to'd them would not live before it was born, and how much causless sorrow might have been avoided this day?

2. Many women with Child have a mind to steal things; why may not Nature certifie the Parents hereby, that the Childs inclination will be to theeving? And how ought they to pray to God for their Children, to deliver them from such an evil; as also to give them good education? for good breeding many times makes men avoid those sins which other men run into.

I have done; only take notice, that Nature not having her desire (and she desires nothing but what is needful, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the woman miscarries, and who can blame her? The Children of *Israel* could not make Bricks if they had not straw.

The only Remedy for this Infirmity in women (for I can-

I cannot well call it a Diſeaſe) is a Drink, a Decoction made of Vine Leaves often; they may make a ſtrong Dscoction of it in time of year when it may be had, and then boyl that Decoction into a Syrup, and keep it all the year. How to make Syrups of any kind of Herbs whatſoever, you may ſee in my *Engliſh Phyſitian*; and how to keep them all the year for your uſe at all times.

Chap. 5. *Of Children born with an Hare-lip.*

I Have but a little to ſay to this, but that little may be to purpoſe. The cauſe of it is well known to be the Mother in the time of her Conception, being affrighted either with ſudden ſtarting of an Hare or Coney, or by loſing her longing to eat a piece of ſuch a Creature. This was *Mizaldus* his opinion: And I am confident ſome Women now living, know this to be true enough, yea too true.

His prevention is this (for he was an odd conceited man as well as I, though one of the ableſt men of his time) Let a woman ſlit her ſmock at ſides like a ſhirt, when ſhe goes with Child.

Let no Woman deſpiſe it, becauſe tis plain and eaſie: the wayes of God are all ſo. Tis the inventions of men are ſo difficult that a woman cannot do her ſelf good, but ſhe muſt undo her Husband alſo.

To prevent and cure all Diſeaſes, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingus, Rulandus, Sanctor, Cole.* &c.

BOOK

Book VII.

A Guide for Women in their Labor.

I Do not here intend to teach Midwives how to perform their Office, for that they know already, or at leaſt ſhould know: It being far beſide my intent to tell them what they know already, but to inſtruct them in what they know not.

This is that I ſhall ſpeak of.

The Labor of a Woman may be ſaid to be twofold.

1. *Of a dead Child.*
2. *Of a living Child.*

Of each of which in a *Section* by it ſelf.

Sect.

Sect. I.

Of Women labouring of a dead Child.

IN this it is (that I can think of) only requiſite,

1. To give you ſigns when the child in the womb is dead.

2. Means how to bring it away.

Firſt, ſigns of the fruit in the womb being dead, are,

1. The Breaſts ſuddenly ſlack, and fall flat, or bag down; what ſhould I provide to feed a dead Creature? ſaith *Dame* NATURE.

2. Coldneſs poſſeſſeth the Belly of the Mother, eſpecially about the Navel,

3. Her Urin (*Anglice* her Piſs) is thick, with filthy ſtinking ſetling at bottom.

4. No motion of the Child is perceived, no though you wet your hand in warm water, and lay it upon her Belly, for that's the way to make the Child ſtir.

5. Dreams of dead men trouble her in her ſleep, at which ſhe is afrighted.

6. She longs to eat ſuch things as Nature never alotteted to be eaten.

7. Her Face looks but ſcurvily, and wants her uſual mirth.

8. Her Breath ſtinks.

9. When ſhe turns her ſelf in her bed, or riſeth up, the fruit in her womb ſwags that way (if it be not a Soleciſm to call a dead Child *Fruit*) like a lump of Lead; and indeed if the Child be any thing diſplaced, it will do ſo; yet if Tanſie be but applied to her navel, or the Stone *Ætitis*, it will remedy it if the Child be alive; but not ſo, if dead.

For

For cure, or bringing away the dead child, which is alwayes obnoxious to the Mother that goes with it; a dead creature being very contrary to the living, wherein appeared the Tyranny of *Mezentius* in *Virgil*;

Mortua quinetiam jungebat corpora vivis,
Componens manibusq; manus, atq; oribus ora.

Dead Bodies to the Living he did place,
And joyn'd them hand in hand, and face to face.

I pray be pleased to accept first of this Caution; Be sure you use no means to bring it away before you be sure it is dead, left you be found little better then Murderers another day. If you follow my former Rules, you can hardly (if you have any wit) miss of the truth; I mean those in the former Book as well as in this; you shall find them better then a Candle and a Lanthorn to guide you to the truth, and you may (if you be wise) find enough in them, and learn enough by them, if not to teach you wit, yet to tell you what wit you lack; but when you are confident your Child is dead (which will never be, if the Rules your God hath delivered to you by my Pen, be but followed) I say, if you be confident your Child be dead in your womb, do thus (and I pray give me leave to pass by the vulgar Rules; as though I knew them not.)

1. Take half a pint of white wine and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice; and when they have drunk it (for it will not do the deed by looking upon it) if your pains of travel come upon you, your child is dead indeed; if not, your child may probably be weak or sick; for children are capable of sickness even in the Mothers bellies, but it is not dead; for then, if your child be living,

it

it will refresh it, and give you ease : take notice by this (good Women) Cinnamon refresheth the Child in the Womb, and strengthens it.

2. If the Child prove to be dead in deed, these Herbs are Medicinal boyled in white Wine ; take as many of them as you can get, and if you can get but one of them, it may do the deed you desire : Dittany, Bettony, Pennyroyal, Sage, Featherfew, Centaury, Ivy Leaves and Berries, &c.

3. Sweet Bazil in Pouder taken half a dram at a time in white Wine.

4. The Privities anointed with the Juyce of Garden Tansie, or if you please, you may take the Herb in Summer when it may be most plentifully had, and before it run up to flower, and having bruised it well, boyl it in Oyl till the Juyce of it be consumed (if you set it in the Sun after you have mixed it with the Oyl, before you boyl it, and let it remain there a month together, it will be stronger) This is an excellent Oyl for Midwives alwayes to keep in a readiness for such a business.

5. The Stone *Ætitis* held near the Privities, draws away the Child ; for its magnetick Vertue is such, that it draws the Child any way, as readily as the Load-Stone draws Iron.

6. Make a strong Decoction of Hysop with water, and let the Woman drink it very hot, and it will soon bring away the dead Child. If so soon as she is delivered of the dead Child, you suppose any of the after-birth be left behind, for many times in such cases it is rotten, and comes away by piece meals, let her continue drinking the same Decoction till her Body be cleansed.

7. Take the Roots of Polypodium, stamp them very well, warm them a little, and bind them on to the soles

soles of her feet, it will quickly bring away the child, whether it be alive or dead.

8. A Decoction made of the Herb Masterwort, used in like manner as the Decoction of Hysop, works the same effects. To wise Women I have spoken enough, which that ye may all be, read my *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*, *Veslingus*, *Rulandus*, *Fernelius*, *Sanctor*, *Cole*, &c.

Sect. 2.

A Guide for Women Laboring of Living Children.

THis I confess is the Basis of this Book, which (that I may be as plain as I can) I shall divide into these Chapters.

1. *What facilitates the Labor.*
2. *Of Cutting the Navel-string.*
3. *What brings away the After-birth.*
4. *Certain necessary Questions answered.*

Chap. 1. *What makes the Birth easie.*

FOr a Caution to this let me advise all Midwives,

1. Not to give any thing inwardly to hasten the Birth, before they know the true time of Birth is at hand; for the want of observing this, hath spoiled many

many a Child, and put the Mother to twice as much pain as needed.

2. Let not the child be forced away, unless an immoderate flux of blood come down; for if such Symptom appear, your best way to save the womans life, is to force away the child. I have known some Women, and that of late dayes, that in such cases have fallen into the hands of such creatures, that they had as good have sent for a Butcher to deliver them.

3. I confess it is something hard at first, to know when the true time of the Womans Labor is, many Women being troubled with pains so long before their true Labour comes, yea some many weeks before; and the reason why they are so, I conceive to be heat of their Reins. I shall be very willing to help in this what I can; therefore consider.

First, Heat of the Reins in Women in that case may be known by swelling of their legs: when women with child find their legs to swell much, let them take it for granted that their Reins are too hot.

Secondly, The Cure is to cool the Reins before the time with Oyl of Poppies, Oyl of Violets, or Water-lillies, by anointing the Reins of their Backs with them; for most assuredly such Women whose Reins are overhot, have usually hard labour. But above all the Remedies that I know, I commend the Decoction of Plantane leaves and roots; you may make a strong Decoction of them in Water, and then having strained and clarified it with the white of an Eg, boyl it into a Syrup with its equal weight of Sugar, and keep it for your own use, or your Friends in such cases.

4. I told you before that the skins which the Greeks (and our *Rabbies* from them) call *Amnios* and *Allantois* contained the urin and sweat of the Child, the use of which urin and sweat is great before, and in travel.

First,

First, Before Travel, by their means the Child is more easily sustained and born up in the Womb.

Secondly, In the time of Travel (the Birth approaching) both these skins, the *Amnios* and *Allantois* are broken by the vehement stirring of the Child, so that these excrements fall down to the neck of the Womb; and this is that Midwives call the Water, and when they see that come away, then they say to them that stand by, Now the birth is near. And tis very true, and the certainest sign that can be; for the Child is no better able long to subsist in the Womb after those skins are broken, than a naked man is in a heap of Snow. These Waters, if the child come presently after them, facilitate the labor, by making the passage slippery; and therefore let no Midwives endeavour with their nails, nor any thing else to force Water away. *Dame Nature* knows when the true time of the birth is, better than they, and usually retains the Water till that time.

On the contrary, If the Water by accident break away too long before the birth, such things as hasten Nature, may be safely given or admitted; such are Dittany, Bettony, Pennyroyal, Juniper-berries, red Coral, &c.

2. Featherfew boyled in white wine, and a draught of it drunk; or good women (if they please) may take the Juyce of it when it is in prime (and I think that is in *May*) which having clarified, they may boyl into a Syrup with its double weight in Sugar, and so keep it by them all the year, until such time occasion calls for its use. My *English Physitian* teacheth you at large.

Thirdly, Mugwort used in the same manner worketh the like effects.

Fourthly, A dram of Cinnamon in Powder given inwardly, prosits much in this case.

Fifthly, Tanſie bruiſed and applied to the privities, or an Oyl of it ſo made, and uſed as you were taught before.

Sixthly, The Stone *Ætitis* held to the Privities, inſtantly draws away both child and after-burden; yea, draws out womb and all, if you remove it not inſtantly after they are come away, its Magnetick vertue is ſuch. If you do any miſchief that way, the fault is not mine, you are forewarned of it; for ſuch is the vertue, That both child and womb follow it as readily as Iron doth the Loadſtone, or the Loadſtone the North ſtar.

Seventhly, *Mizaldus* quotes many other wayes.

1. An Aſſes or Horſes hoof hung near the privities.
2. A piece of red Coral hung near the ſaid place.
3. A Loadſtone held in her left hand.
4. The Skin a Snake hath caſt off, girt about the middle, next the Skin.
5. Pears being in her Chamber, hinder her from being delivered.

Eighthly, A Decoction of Savory made in white Wine and drunk, gives ſpeedy delivery to women.

Ninthly, Another good remedy to give ſpeedy delivery to women, is this; Take *wild Tanſie or Silver-weed, bruiſe it, and apply it to her Noſtrils.*

Tenthly, Take *Date-ſtones, and beat them to Pouder, and let her take half a dram of them in white Wine at a time.*

Eleventhly, Take Parſly, bruiſe it, and preſs out the juyce, and dip a linnen cloth in it, and put it up (being ſo dipped) into the mouth of the womb, it will preſently cauſe the child to come away though it be dead, and not only the child, but alſo the after-burden; and not only ſo, but the juyce of Parſly, eſpecially Stone-parſly, being drunk by a woman with child, cleanſeth not only the womb, but alſo the child in the womb of all groſs humours.

Twelfth-

Twelfthly, It is excellent good in ſuch a caſe to take a ſcruple of Caſtoreum in pouder in any convenient liquor: or two or three drops of Spirit of Caſtoreum, or eight or nine drops of Spirit of Myrrh given in any convenient Liquor, gives ſpeedy delivery.

Thirteenthly, Give a Woman in ſuch a caſe another Womans Milk to drink, it will cauſe ſpeedy delivery, and almoſt without any pain.

Fourteenthly, The juyce of Leeks being drunk with warm water, hath a mighty operation to cauſe ſpeedy delivery.

Fifteenthly, Take Piony ſeeds, and beat them to pouder, and mix the pouder with Oyl; with which Oyl anoint the Loyns and Privities of a woman being with child, it giveth her deliverance very ſpeedily, and with leſs pain than can be imagined.

Sixteenthly, Take a Swallows neſt, and diſſolve it in water, ſtrain it, and drink it warm, it gives delivery with great ſpeed, and much eaſe.

Let Midwives be ruled by me, never to force away a Child unleſs they are confident it be dead

2. Unleſs the Woman laboring with it, be troubled with an immoderate Flux of blood, or have Convulſions.

Thus (good Women) have I given you my Rules, which if you pleaſe to make proof of, you ſhall find as conſtant as the Sun in the Firmament, that never fails without a Miracle. I have not medled with your callings nor manual operation, leſt I ſhould diſcover my ignorance, like *Phormio* the Philoſopher, who having never ſeen Battle, undertook to read a military lecture before *Hannibal* the beſt Soldier in the world. *DAME NATURE* was the Mother of what I have written, and it hath been verified by her two Sons, Dr. *Reaſon*, and Dr. *Experience*.

Chap. 2. *Of Cutting of the Navel-string.*

GReat heed and great care is to be taken about this which ſome accompt but a trifle; yet in performing this work (which is quickly done) doth none of the leaſt Art and Skill of a Midwife appear. That this may be done with that prudence which is required, you ought to obſerve,

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Conſequent.*

1. *The Time.*

The Time is ſo ſoon as ever the Infant is come out of the womb, whether he come with part of the After-birth, or without it; for ſomtimes the child brings into the world a piece of the *Amnios* upon its head; and this is that good women call the *Caul*; nay, ſo ſottiſh they are to think a child born with a Caul on his head muſt needs do wonders; *cujus contrarium eſt verum.* Nay ſo much vertue remains in the Caul it ſelf, that it will perform as great Act as *Hercules* in his twelve Labors, abate me but his fetching *Cerberus* out of Hell. Whereas (as I told you) it is only a piece of the *Amnios.* If you find it upon the childs head, you ſhall miſs it there; if you miſs it upon the Childs head, you may find it there. And the reaſon why ſome Children come into the world with their Brows crowned with it, is weakneſs, which is an Argument of ſhort life, and ſuch an Argument as ſeldom fails. Well then, whether the Child come with this, or without it, ſo ſoon as it hath made

made its *Exit*, or is freed from its Mother, conſider whether the Child be weak or ſtrong.

I told you before that both the Vital and Natural Spirit was communicated by the Mother to the Child by its Navel ſtring.

If the Child be weak, gently put back part of the Vital and Natural blood into the Body of the Child by its Navel for that recruits a weak Child If the Child be ſtrong, you may forbear. Thus you have the time; only this let me tell you that many children that are born ſeeming dead, may be inſtantly brought to life, if good means be uſed, in which caſe, take this for one (you may alſo uſe it if the child be very weak) *viz.* Cruſh out ſix or ſeven drops of blood out of the part of the Navel-ſtring which is cut off, and give it the Child inwardly.

III. *The Place.*

About which Authors make ſomething to do; and our Midwives at preſent can ſcarce agree.

The diſtance the Navel-ſtring ſhould be cut off from the Childs body, *Ætius Lib.* 4 *Cap.* 3. preſcribes to be four fingers breadth. A wooden Direction, becauſe Midwives fingers differ ſo much in breadth. We will imagine he means four inches. The Ancients jumped generally in that opinion. *Mizaldus* was in this point a little critical, and yet an honeſt man, and his Criticiſms begat ſome errors in ſome Modern Writers, and in our Midwives at preſent. Hence (as I ſuppoſe) it comes to paſs that Midwives (if *Spigelius* ſpeak truth, or others who are but his Apes) leave a longer part of the Navel-ſtring of a male than they do of a female, and their ſuppoſed reaſon is this, becauſe in males they would have the inſtrument of generation long, that ſo they may not be Cowards in the Schools of *Venus*. But in females they cut it ſhorter, and that they think for-

ſooth, makes them modeſt, and their Privities narrower. This *Spigelius* and all our Modern Writers jeer at. His words tranſlated verbatim are theſe; *I muſt make my ſelf merry with this Opinion; for if it were in the power of Women to make the Privities greater or leſſer by cutting off the Navel-ſtring, in ſober ſadneſs all Women laboring with Child, would complain of Midwives, and that deſervedly too, becauſe they left them not a great part of their Navel-ſtring when they were born, that ſo their Privities being large, they might be delivered with the more eaſe.* Thus *Spigelius*, and all the reſt harp upon the ſame ſtring.

Mizaldus orders it to be cut long both in male and female Children; his reaſon is, becauſe the Inſtruments of Generation follow the proportion of it. And therefore if it be cut too ſhort in the female, it will be a hinderance to her having Children. *Taiſnier* a famous Aſtronomer affirms the ſame thing. Let not men prattle to me of impoſſibilities: if there be not an Harmony in Nature, how can it conſiſt? If Nature formed the whole Child by the Navel ſtring in the womb, is her wits ſo far run a wool-gathering, that ſhe can do nothing by it afterwards? They ſay it dies, and therefore is made invalid; when as the ſelf conceitedneſs of their own brains makes their Judgements ſo invalid, that like *Æſops* Crow, they think themſelves to be an Eagle, when tis no ſuch matter. *Mizaldus* made *DAME NATURE*, They Dr. *IGNORANCE* the Baſis or Foundation of their Judgements.

Let them tell me a Reaſon.

1. Why the Loadſtone draws Iron?

2. Why the cutting of Onions makes their eyes run on water?

I will uſe no other Argument than one of their own Reaſons, if not both, to confute themſelves.

Beſides, I will quote you one or two things more out

out of *Mizaldus*, and all upon two Premiſes.

1. If the Navel-ſtring of a Child after it is cut, be ſuffered to touch the ground, the Child will never hold its water, neither ſleeping nor waking, but will be ſubject to an involuntary piſſing during its life.

2. A piece of the Navel-ſtring of a Child born about one, ſo that it touch his skin (*Mizaldus* ſaith you may wear it as a foyle in a Ring) defends him that bears it both from the Falling-ſickneſs and Convulſions; both which I have known and tried, as alſo the former. He ſaith further, That it defends him from Witches and Devils, which, how true it is, let time determine; the man was honeſt, and honeſt men uſually tell the truth. And if the Rabbies in our times ſtudied the Sympathies of Nature but half ſo much as they ſtudy to get money, our Phyſitians would be able, whereas now they are coverous; they miſtook PRIVATE for PUBLICK Good; and that's the Bane of a Common-wealth, and the only way to make you and yours, firſt Fools, ſecondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to note whether the Child were weak or ſtrong. If the Child be weak, and born almoſt dead, put back (as I told you before) the blood which you ſhall uſually find flow back by the Umbilical Vein, and the vital Spirits, which you ſhall as uſually find flow back by the Umbilical Arteries; and do it by degrees to, and very gently; for Natures goes ſoberly to work in what ſhe doth, and hates raſhneſs; ſo ought a Midwife to do, if ſhe will be her Servant. So you ſhall perceive the Child which ſeemed like a dead creature before, inſtantly to be refreſhed and awaked like a man out of ſleep.

If the child ſeem very luſty, and ſprightful, ſtop the

Navel-ſtring near its Navel, that ſo neither blood nor vital Spirit may retire, and thats the way to keep a Child luſty when it is ſo. The want of obſervation of theſe rules deſtroyes many a child. I have candidly delivered my own opinion, and what truth God hath revealed to me herein, and am free from the blood of all thoſe that through neglect are loſt this way.

Having premiſed this, let the ligature or binding be very ſtrong, neither cut it off very near the binding, leſt the binding unlooſe; And let Prieſts prattle what they will of the Soul, if the vital blood retire back through the Navel, life will follow it, and leave the Soul behind to pick ſtraws. It is the Spiric of man is the life thereof, and not only of man, but of Beaſts and Plants. And this Spirit is nought elſe but the communication of the God head to it in a natural way, as I ſhewed you before, *Pſal.* 104. 29, 30. You need not fear to bind the Navel-ſtring very hard, becauſe it is void of ſenſe; and that part of the Navel-ſtring which you leave on, falls off of its own accord in a very few dayes; The whole Courſe of Nature being now changed in the Child, it having another way ordained to nouriſh it ſelf. With what inſtrument you cut it off it matters not, provided it be ſharp, and you do it cleverly. The piece of the Navel-ſtring that falls off, let it not touch the ground, remembring what before I told you; and you may keep it for thoſe uſes if you pleaſe: if not, I cannot help it. If you mind your Neighbours good ſo much as I do yours, you will do it.

IV. *The Conſequent, or what follows the cutting of the Navel-ſtring.*

The Navel-ſtring being cut off, apply a little Corſon or Lint to the place to keep it warm, leaſt the cold enter into the body of the child, which it will moſt aſ-

ſuredly

ſuredly do, if you have not bound it hard enough; and if you have, tis good to be ſure, as the Miller ſaid, when he took his toll twice. The greateſt of evils will certainly follow the coming in of the cold into the body of the child that way. When that part of the Navel-ſtring which you left remaining, is fallen off, it is the uſual cuſtom of Midwives to put a piece of a burnt ragg to it, which we commonly call Tinder. I would rather adviſe them to put a little of the powder of Bole-Armenick to it, becauſe of its drying quality. The curſe of God upon women for their firſt ſin, lies more heavily upon them, then it doth upon Beaſts; for they licking it with their tongues, can reduce it into ſuch an Orb, as no air can penetrate. But the firſt woman, your great Grand-mother *Eve*, having offended God, her poſterity are forced to crave help of their Neighbours in ſuch a caſe, when Beaſts are not.

Chap. 3. *What brings away the After-birth.*

AS much danger enſues upon a Woman (if not more) after the delivery of her child then before: it doth not ſo to Beaſts. Authors have written of bringing away the After-birth, and it would make a man ſick to read it. If you take notice of Lapwings when they are in fight with other Birds, imagine a Kite or the like (for they hate all Birds of prey) you ſhall have more of them come to help them, then you ſhall ſee or find within ſeven miles of the place. I never heard nor read they paid them for their aſſiſtance, for I ſuppoſe they knew no uſe of money. The reaſon is, they love one another, but we our ſelves. *Cæſars* Motto of the Crow was excellent;

Tarpeia

Tarpeio quondam conſedit culmine Cornix,
Eſt bene non potuit dicere, dixit erit.

From the *Tarpeian* Steeples top, the Crow
Cry'd out, *All is not well, but 'twill I trow.*

And juſt thus is my Verdict of Authors. You think you can ſee much when you can ſee a Tree, and not run your head againſt it in the dark; 'tis well you can do ſo in the night; I think it is now about break of day; if ſo, then the Sun will riſe, and then you need not give a Doctor ten ſhillings to lead you with an * *Ignis Fatuus*. If you would know when day breaks, turn your Faces towards the East, for from thence the Wiſe-men came.

* *Jack with a Lauthorn, or Will with a Wiſp.*

Authors have gotten a ruggid way (like themſelves) to force the After-burden away when it comes not, as Dr. *CONCEIT* would have it. I ſhall give you my own opinion; if Midwives will force it away, let them pare their nails firſt, for *Muſitians and Midwives muſt not wear their Nails too long.*

Gentle means become a wearied Woman beſt, churliſh remedies are alotted for Felons. The womb is quick, the After-birth is dead. Let the quick expel the dead. It is dangerous if it be retained (I confeſs it) but is there no other way to kill a Dog, but to hang him?

The danger of retaining it is very great. Being retained, it putrifies, and thence come ſcurvy Diſeaſes, Feavers, Apoſthumes, Convulſions, and other the like diſeaſes, and uſually death at the tail of them. Authors preſcribe remedies ſo many as will fill a Hop-ſack, Baths, Suffumigations, Peſſaries, and what not? If ordinary remedies be prepoſterous (if not dangerous) what muſt we do then? Do thus: 1. De-

1. Delayes are dangerous: A Midwife thought to her ſelf, when the caſe was her own.

2. What brings away the Birth, brings away alſo the After-birth. A dead thing will drag whether you pleaſe, ſo will not a living, for that may draw back. I will not now diſpute the Point, what is dead, and what is living, but take it upon the vulgar Opinion, becauſe I deſire not to lead you into doubtful Diſputations. My own Rules are real.

1. Uſe the ſame means you did to bring away the Birth.

2. Comfort up the woman. It is more fitting practice for you than to ſit telling Goſſips Tales.

3. A little white Hellebore in pouder (*alias* Sneezing-pouder) is a pretty good Remedy.

4. Remember Tanſie, and the Stone *Æitis*.

5. The Herb Vervain either boyled in Wine, or a Syrup made with the Juyce of it, and its double weight of Sugar (I hope I need not write one thing twice to bid you clarifie the Juice before you boyl it into a Syrup) and a ſpoonful or two of that given, doth the deed.

6. I hope I need not bid you not to terrifie women in that caſe, knowing they have endured pain enough before: if you are Midwives, ſhew your ſelves women.

7. Featherfew and Mugwort work the ſame effect that Vervain doth; but my opinion is, not ſo ſtrongly. If you are wiſe, here's enough to know my meaning, if not, you are unfit to be Midwives.

8. Alexanders boyled in Wine, and the Wine drunk, is a gallant remedy to bring it away; ſo alſo is ſweet Chervil, or ſweet Cicely, Angelica roots, and Maſterwort uſed in like manner.

9. The ſmoak of Marygold flowers received up a womans privities by a Funnel, brings away eaſily the

After-

Afterbirth, although the Midwife have let go her hold.

10. If you boyl Mugwort in water till it be very ſoft, then take it out, and apply it like a Pultiſs to the Navel of a woman in travel, it inſtantly bringeth away both Birth and After-birth; but you muſt ſpeedily take it away ſo ſoon as both Birth and After-birth are come forth, leaſt it draw down the womb alſo.

Chap. 4. *Certain neceſſary Queſtiſtions anſwered.*

IN truth my Reaſon in this Chapter is to teach women more wit, and if they be but minded to learn; if they be not, I cannot help it.

The Queſtions I ſhall anſwer, are theſe.

Queſt. 1. *Why Women bring forth with pain?*

Anſw. I told you before (or I am deceived if I did not) That the ſenſe of feeling was diſtributed to the whole Body by the nerves or ſinews. The mouth of the womb is ſo ſtraight, that it muſt needs be dilated at the time of her delivery. The dilating thereof ſtretcheth the nerves, thence comes pain.

Queſt. 2. *Why ſome Women bring forth with more pain than others?*

Anſw. Becauſe the mouth of the Matrick in ſome women is fuller of nerves then in others, as may appear by Anatomies.

Queſt. 3. *Why are Women ſo lame and ſore after Travel?*

Anſw. The uſual opinion of Midwives is, Becauſe the bones are moved out of their places. A Tale of a Tub when the bottom is out. I confeſs it was the Opinion of Dr. *Rand*, and ſome other good Anatomiſts, That in the womans labor, the Share-bone, and the Os

ſacrum

sacrum part. It is called *Os sacrum*, not because of any inherent holiness in it, according to Dr *Read*, but because of its bigness: it being the custome (as he saith) among the Grecians to call great things holy. I think rather the name is fetched from the Hebrews than the Greaks, it being the Bone which the Angel that wrestled with *Jacob* touched, which caused him to halt upon his Thigh, and ever after the Jews had so high an esteem of that Bone, that they eat none of the flesh which grow upon it. This by the by.

Crook, *Columbus*, and others are of Opinion, these Bones open not: the matter is not much whether they do or not. The Bones are joyned together by Cartilages, and the ligaments being bedew'd with superfluous moisture may give way, and neither Bones, Cartilages, nor Ligaments are sensible; therefore this cannot be the Reason. Whats the Reason then?

It's this. The Nerves which (as I told you) carry the sense throughout the whole Body, are stretched in the Labour, and therefore there must of necessity follow soreness and lameness, till they are reduced to their former State and Order.

Quest. 4. *Whats the Reason the Navel-string is twisted together, not much unlike to a Cord.*

Answ. The vulgar opinion of Anatomists is, That the blood by that delay, might be the better prepared: Awaking Dream! The true Reasons are three.

1. That the Navel string might be the stronger; for if a Cord be not the stronger for twisting, why is it twisted?

2. The different position of the child in the womb. The different form of the Mother, in going, sitting and lying, might compress one of those vessels, that so the vital Spirit could not pass in by the Arteries for quickning

ning the child; nor the blood by the veins for its nourishment, nor the urin pass out by the *urachos* for its ease, which Nature hath most strangely voided by this twisting of the Vessels.

3. It is a most wonderful help in the cutting of the Navel-string; for it stayes both blood and vital Spirit from flowing out too hastily after the birth of the child.

Quest. 5. *Whats the Reason of these Nodes or Knots in the Navel-string of the Child?*

Answ. Another whimsey Midwives have scraped up concerning this; for so many of them as they find, so many Children they affirm the Mother will have after that. Neither is this enough, but this error hath gotten a sort of attendants; for the knots are not of an equal distance the one from the other. The long intervals between the knots, shew long intervals between Child and Child, and the short the contrary. Those knots that look reddish signifie Males, and the whitish Females. And all this is as true as the Sea burns; which clearly appears, if you consider the women within a very few, have the like number of them in all their Children: nay, sometimes more in their last Children than in their first.

The true Reason is,

Dame Nature like a vigilant Nurse forms these, that the blood and vital Spirit might be kept back from coming too violently upon the Child, that so instead of feeding of it, she might not choak it. And thus much for this Book.

They that would be knowing Physitians, let them study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingus, Rulandus, Fernelius, Sanctor, Cole, &c.*

BOOK

Book. VIII.

A Guide for Women in their Lying-In.

AND this ſhall be divided into Two Sections.

1. *The Diet ſhe ought to keep when ſhe lies in.*
2. *How to remedy the Accidents ſhe is ſubject to at that time.*

Sect. 1.

Of the Diet a Woman ought to keep when ſhe lies in.

IT is not unknown unto moſt good women, That a woman may deliver her body of many infirmities at ſuch a time. And it is a little unknown to me, That the breathing in of ill Air, and the eating of ill Diet, is the

the cause of most infirmities. For preventing of the one, and remedying of the other, be pleased to take notice of these few Rules which I shall deliver.

1. *By way of Caution.*
2. *By way of Instruction.*

First, If her Body be exceeding weak, keep her not too hot. Extremity of heat weakens Nature; and dissolves the strength.

Secondly, Be she weak or strong, let no cold Air come near her at first: For Cold is

1. An enemy to the Spermatical Parts.
2. If it get into the Womb, it encreases the after-pains.
3. Causeth Swellings in the Womb.
4. Hurts the Nerves.

Thirdly, Let her diet be hot, and let her eat but little at a time. Women many times have Apish Nurses, and they give Reasons as just like themselves as though they were spit out of their mouths. Oh say they, *Your Belly hath been much emptied, and you must fill it again; and you have lost a great deal of blood, and do lose daily. And you must eat soundly, and drink profoundly or, else you will be so weak, you will not be able to help your self.* Silly Creatures, and good for little but to wash dishes for three half pence a day! for the blood she voids is superfluous, and good for nothing but to do mischief; and hath been kept in her body a long time: the voiding of it conducing to her health, and not to her weakness. And this appears, that if it be retained, and can by no means be brought away, grim Death usually looks his captive pale in the face; if not, *Chronical* diseases (which some account worse) are her companions to her next child, if not to another World.

Fourthly, Another sottish Opinion that they have That Oatmeal Caudles purge a Woman in that case,

Virgins

Virgins that uſe themſelves to eat Oatmeal, are taught by woful experience that it binds, and thats the reaſon they get the Green-ſickneſs by it. I never knew a binding thing purge by boyling, although I have known purging things bind by boyling.

Fifthly, Let her the firſt three dayes (and longer if ſhe be weak) avoid the light. Her Labor weakens her eyes exceedingly by a Harmony between the Womb and them. Her eyes, if they were weak before, may be ſtrengthened at this time.

Sixthly, Let her avoid great noiſes and ſadneſs, together with trouble of mind; for whether it be moſt fitting ſhe ſhould be praiſing God for her delivery, or troubled about the wagging of a ſtraw, judge you.

My Inſtructions are theſe.

1. So ſoon as ſhe is laid in her bed, let her drink a draught of burnt white Wine, in which you have melted a dram of Sperma Ceti.

2. The herb Vervain is a moſt ſingular herb for this purpoſe, and grows commonly in every High way. For though the remedies of the Colledge of Phyſitians grow in the *Eaſt Indies*, and you muſt give money for them, the remedies of God are near at hand, and to be had for gathering, or elſe he was miſtaken, who ſaid, *His tender mercies are over all his works*. The Herb fortifies the womb ſo exceedingly, that it will do more in two dayes with it, than in two weeks without. It is in its prime in *May* and *June*, when if you will gather it, and take the pains to dry it in the Sun, you may keep it all the year. If you do not, its not my fault; you may uſe it any way, boyl it in her meats and drinks; it hath no offenſive taſt; though very pleaſant vertues.

3. If the woman be any way feaveriſh, add Plantane to it, whether Leaves or Roots, it matters not. If ſhe be not feaveriſh, it will not do amiſs to add them both

together, *Vis unita fortior*, Joyned ſtrength is ſtrongeſt.

4. If her Courſes come not away as they ſhould do, leave out the Plantane, and inſtead thereof, put Mother of Time.

5. If the Womb be foul (which may be eaſily perceived by the impurity of the blood, it either coming away in gobs, or ſtinking) or you ſuſpect any of the After-birth to be left behind (which is a thing may ſometimes happen, though the Midwife be never ſo able) Make her a Drink of Featherfew, Mugwort, Penyroyal, Mother of Time boyled in white Wine, and ſweetned with Sugar.

6. Penides and new laid Eggs, is the beſt meat for her at firſt, of which let her eat often, and but a little at a time.

7. Let her uſe Cinnamon in all her Meats and Drinks; for it ſtrengthens the Womb like a Caſtle fortified with Walls and Bulwarks.

8. Let her ſtir as little as may be till after the fifth, ſixth or ſeventh dayes after delivery; if ſhe be weak. Let her talk as little as may be, for it weakens her. Goſſips tales do Women little good in ſuch a caſe.

9. If ſhe goes not well to ſtool, give her a Clyſter, made only with the Decoction of Mallows, and a little red Sugar. Old ſage *Cato* preſcribes Coleworts to women in ſuch a caſe, and took no other Phyſick, neither himſelf nor his Houſhold. And *Chryſippus* was ſo vain glorious to write a whole Treatiſe of them, making them an univerſal Medicine for the whole Body, and every Diſeaſe it is ſubject to But I ſpake with Dr. *EXPERIENCE* the other day, and he told me they were extream windy; and Dr. *REASON* who is alwaies in his company (both of them being the Sons of *DAME NATURE*) told me windy things were extream bad for Women in that caſe.

10. When

10. When she hath lyen in a week, or something more, let her use such things as close the Womb; Of which, Knot-grass and Comfry bear away the Bell; you may if you please add a little purging to it, and do your selves no harm; put in Polypodium both Leaves and Roots bruised. Our Colledge of Physitians, and so do the Ancients also affirm, That Polypodium of the Oak is to be preferred before all other Polypodiums whatsoever. I know no other reason they have for it, but only because it is more scarce, and because more scarce, more dear; and because more dear, it brings more money, and thats the grease makes the Wheels go. You need not ask in what quantity these Herbs must be used; they are so harmless, you cannot offend in the use of them. If you be pleased to use these Directions, you to your admiration shall find the singular effects of those Instructions to your own health and comfort, and to my desire that am the Pen-man of them. They are most of them my own, if not all; you shall scarce find any of them in anothers writings. And thus you see I do not only wish you well, but labour to do you good.

Sect. 2. *How to remedy the Accidents a Woman is subject unto in her Lying-In.*

THe Accidents are these, ——

1. *The after Pains.*

About the Cause of which, Authors keep a terrible quarter. They must say something though to little purpose.

Some think it to be the thinness, some the thickness, some the sliminess of the blood, and some the sharpness

of it. The Opinion of *Hippocrates* was, That Women were most troubled with them at the birth of their first Child; *Cujus contrarium est verum*; the good old Soul was mistaken. Dr. *Experience* whispers the contrary into every good Womans ears that had more Children than one. I do not justly know the cause my self, and yet this I know, That if my former Cautions and Instructions be observed, they will be either none at all, or very few. If it be not too late to help it (for women will be wilful as well as men) boyl an Eg soft, and pour out the yolk of it, with which mix a spoonful of Cinamon water, and let her drink it; and if you mix two grains of Ambergreece with it, it will be the better. I hold Vervain taken before, to be as good as either.

2. Take *Onions, and boyl them very well in Water, then stamp them with Ol and Cinnamon, and Seeds in pouder, spread them upon a cloath, and apply them to the Region of the womb.*

3. Take *Bayberries, beat them to Pouder, put the Pouder upon a Chafing dish of coals, and let her receive the smoak of them up her Privities.*

4. Take *Tar and Barrows grease, of each equal quantities; boyl them both together, and whilst it is boyling, add a little Pidgeons dung to it.* Spread some of this upon a linnen cloath, and apply it to the Reins of the Back of a Woman that is troubled with after pains, and it will speedily give her ease.

5. Let the Woman that is troubled with after pains, take half a dram of Bayberries beaten into pouder, in a draught of Muskadel.

By putting all these together, a man may gather, that the after pains proceed from cold and wind.

II. *Excoriations in the lower part of their Womb.*

For the remedy of which, the usual Medicine is Oyl of sweet Almonds; a better remedy in my opinion, is

Oyl

Oyl of St. Johns-wort, to anoint that part withall.

III. *Sometimes through great straining to bring the child into the world, the woman comes to be troubled with the Hæmorrhoids and Piles.*

For cure of which,

1. Let her use Polypodium bruised and boyled in her Meats and Drinks.

2. Let her be let blood in the Vein *Saphena*.

3. Take *an Onion, and having cut a hole in the middle of it, fill it full of Oyl, roast it, and having bruised it all together, apply it warm to the Fundament.* If you think this Medicine be too hot; Take *a dozen Snails without shells if you can get them; take so many with shells, and pull them out, and having bruised them with a little Oyl, apply them to it warm.*

4. A better than any in my Opinion is: Take *as many Woodlice as you can get* (some Countries call them Sows) *bruise them, and having mixed them with a little Oyl, apply them warm to the place.*

5. If she go not well to stool, let her take an ounce of Cassia Fistula drawn at night going to bed; she needs keep no greater diet after it.

IV. *Retention of the Menstruis.*

Which is a thing usually mortal, if not remedied.

Hippocrates in his Book, *De Natura Pueri*, holds, A Woman ought to be purged according to the time that the Child is in shaping or forming, which is thirty dayes in a Male, forty two in a Female. Sacred Writ, *Leviticus*, Chap. 12. delivers these words; *If she bring forth a Man child, she shall continue in the Blood of her Purification thirty and three dayes. If she bring forth a Maid-child, she shall continue in the Blood of her Purification threescore and six dayes.* I know not how to understand this Scripture, unless it be confined only to *Abrahams* Houshold and their Seed, to whom the *Levitical*

vitical Law was only written as a Rule of Practice; and Experience will teach us that *Hippocrates* his rules were only calculated for the *Meridian* of *Greece*, and very ſeldom found authentick in our Hemiſphere. Beſides, women that gave their children ſuck themſelves, have them not ſo long as thoſe that do not. And if that blood be impure (as I ſhewed before, and as is agreeable to reaſon) then is it not fit a Woman ſhould give her Child ſuck very ſpeedily after her Delivery; for if the blood be impure, how can it breed good Milk? Dirty water will make but dirty Potrage: and the retaining of an impure thing doth the body harm. That the firſt Milk of a Woman is naught, may appear, Becauſe the firſt Milk of a Cow is brackiſh, and turns to Curds and Whey; yet lies not the Curſe of God ſo heavily upon Cattel for the firſt ſin of Man, as it doth upon Men and Women.

'Tis an eaſie matter to know when a woman is purged enough in ſuch a caſe. If the work be well done, health and ſtrength follows; if not, ſickneſs.

If it be not well done:

1. Take ſuch Medicines as ſtrongly provoke the Terms; you had a Catalogue of them before, part of which are Dittany, Bettony, Savory, Pennyroyal, Featherfew, Sage, Centaury, Juniper-berries, Piony roots, &c. If this do not the deed, in a day or two dangerous effects are like to follow (if not prevented) Therefore,

2. Let her take two or three ſpoonfuls of Briony water every morning; you may find the Receipt in my Tranſlation of the *London Diſpenſatory*. In their firſt Maſter-piece it was called *Hyſterical Water*; but in the ſecond (becauſe no body ſhould know it was the ſame) Briony water.

3. Gentian roots beaten into pouder, and a dram of them taken every morning in Wine, is a moſt ſingu-

lar

lar Remedy: And yet in my Opinion,

4. The roots of Birthwort either long or round, ſo uſed, and taken as the former, is better then that.

5. Take *twelve Piony ſeeds, and beat them into very fine pouder, and let her drink them in a draught of hot Carduus Poſſet-drink, and let her ſweat after it.* If this do not bring them down the firſt time ſhe takes it, let her take as much more about three hours after. Make much of theſe Medicines.

V. *Overflowing of the Menſtruis.*

Which is eaſily cured by Comfry and Knotgraſs, ſo uſed and taken as you were inſtructed before. For indeed the Rules in the former *Section* being obſerved, you ſhall have no need of theſe once in an age.

The truth is, this infirmity ſeldom happens to Women after they are delivered. If it do, beſide the former Remedies,

1. Take *Shepheards-purſe, either boyled in any convenient Liquor, or dried and beaten to Powder, and it will be an admirable Remedy to ſtop them:* For indeed the Herb is eſpecially appropriated to the Privities.

2. The Leaves and Flowers of Brambles, or either of them being dried and beaten into Powder, and a dram of them taken every morning in a ſpoonful of red Wine, or in a Decoction of the Leaves of the ſame, which perhaps is far better, is an admirable remedy for the immoderate flowing of the Terms in Women.

Such as would be skilful Phyſitians, let them read theſe Book of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinuss Johnſton, Veſlingus, Rulandus, Sanctor, Cole, &c.*

Book IX.
Of Nursing Children.

Proœmium.



Oh! what a racket do Authors make about this! What thwarting and contradicting, not of others only, but of themselves! What reasons do they bring, why a woman must needs nurse her own Child? Some extorted from Divinity; *Sarah* nursed *Isaac*, therefore every Woman must nurse her own child. Why is it not as good an Argument, That because *David* was a King and a Prophet, therefore every man must be a King, and every King a Prophet? Some they have haled it from reason by head and shoulders. The Mothers milk is most convenient for the child, because the child participates of her Nature; as though every cholerick Woman had cholerick Children, and every melancholy woman, melancholy children. Or else, because the Woman cannot love her Child, except she give it suck her own self; which if she do not, the more inhumane beast she.

On the other side: It would make a dying man laugh, or a Horse break his Halter, to hear how they thwart all this again.

1. Say

1. Say they (and they all agree in that Opinion, tho. gh the Point be disputable) The child draws his conditions from his Nurse. To prove this, they quote a great many Fathers, otherwise called Heathens. As that the *Lacedemonians* set up the youngest Son of their deceased King in his stead, because he sucked his own Mother.

2. That *Alcibiades* being an *Athenian*, was so strong and valiant, because he sucked a *Spartan* Woman.

3. *Cornelius Tacitus* strained all the wits he had to find out the reason, Why the *Germans* are such strong boned men; and the result of his weak and tired Brains was, because they sucked their own Mother. And why had not *Alcibiades* been so, if he had sucked his?

4. If a young Lamb suck a Goat, his Wool will be harder than the Wool of other Sheep, and himself fiercer. And yet within half a Page further he saith, No creature will suck other then their own Dams, man excepted.

5. All Authors universally describe of what complexion and condition a Nurse ought to be. If every woman then must nurse her own child, any complexion must of necessity serve the turn.

My self having buried many of my children young, caused me to fix my thoughts intently upon this business.

1. I considered the multitude of children which died in *London* in the time of their suckling.

2. How many got such inseparable Diseases by ill Milk, that it could never be clawed off before Dr. *Death* came and cured them.

3. In the third place, I read Authors, such as I had, and such as I could get, gave me such bald and contradictory reasons, as I have recited to you before, by way of Example, that so you may know by a penny how a shilling is coyned.

4. Then

4. Then I ſet my ſelf to ſtudy; the reſult of which I beſtow upon you as freely as God beſtowed it upon me. And for every Particular I ſhall give you my Reaſons.

I divide this Book into two Sections.

1. *What manner of Creature a Nurſe ought to be.*
2. *About what age the Child ought to be weaned.*

Sect. 1. *What manner of Creature a Nurſe ought to be.*

AUthors make a great ſtir about this, and take ten times more pains than needs about notions, whether her Milk be good or bad. If her complexion be fitting to make a Nurſe, muſt not her *Milk* be good? did you ever ſee a Cherry-Tree bear Crabs.

There is very few (thank the Phyſitians of our times for it) that are able to know what complexion a woman is of when they ſee her; and therefore Authors leave as many needleſs rules as old *Lilly* did in his Grammer. I adviſe every good woman to chuſe a *Nurſe* that is a ſanguine woman, and my reaſon is, Becauſe all children in their minority have that complexion predominant; and if you can get ſuch a woman, you need nor fear ſhe is ſquint-ey'd or lame, not crump-ſhoulder'd, nor yellow-hair'd, nor an ill favoured noſe, nor bad ſmell, nor miſshapen body, nor black teeth, and you may remember the old Proverb, *Cavendum ab eis quos Deus notavit*, Have a care of thoſe that God hath marked. You need not queſtion ſuch a womans milk to be bad, nor her *Nipples* neither, unleſs ſome accidental infirmity have befallen them, and in that your eye will direct you.

1. I'le firſt of all deſcribe ſuch a woman to you.
2. Give good Cautions
3. Tell you what Diet ſhe ought to keep

I ſhall

I ſhall deſcribe the Woman { 1. *By her Perſon.* 2. *By her Condition.*

1. *By her Perſon.*

She is of a middle ſtature, fleſhy, but not fat; of a merry, pleaſant, chearful countenance, a ruddy color, very clear skin, that you may ſee her veins through it.

2. *By her Conditions.*

She loves company, cannot endure to be alone; not given to anger, but infinitely to playing and ſinging; ſhe delight much in children, and therefore is the fitteſt Nurſe for one. To come to the exact knowledge of what complexion a Nurſe is of, if you pleaſe to beſtow a little time and pains in reading my *Galens Art of Phyſick*, you cannot well err; only I would not have you to think that a woman can be found exactly of a ſingular complexion, without the predominancy of another complexion now and then intermixed; you ſhall far ſooner find a needle in a bottle of hay, than ſuch a creature. Only let it ſuffice, that if you cannot find a woman exactly of that complexion, take another as near to it as you can.

For CAUTIONS take theſe.

1. Let her not be too poor; for if ſhe wants, ſo muſt the Child.

2. For age. Let her be between twenty and forty, for then ſhe is in her prime.

3. Let her be well bred; for ill bred Nurſes corrupt good Nature.

4. Let her be in health; for her own ſickneſs infects her Milk, and by it the Child.

5. Let her be a prudent woman, and ſuch a one will be careful of the Child.

6. If it be a Boy, let the Nurſe be ſuch a one whoſe laſt Child was a Boy; if a Girle, contrary.

7. Let her not be with child her ſelf; for ſo ſhe may ſpoil her own, or yours, or both.

To ſuch a Nurſe you may put your Child. *What*

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in the week, she would think me tyrannical. Give me leave to tell,

1. *What she ought to avoid.*
2. *If her Milk be accidentally corrupted, What will mend it.*

1. She ought to avoid all salt Meats, Garlick, Leeks, Onions and Mustard. Excessive drinking of Wine, strong Beer or Ale; for they trouble the Childs body with choler. Cheese, both new and old, with melancholy: and all Fish with flegm.

2. Let her use her Body to exercise; if she have nothing else to do, let her dance the child. Exercise causeth good digestion, good digestion good blood, good blood good milk, good milk a thriving child.

3. Let her never deny her self sleep when she is sleepy, for then she will quickly awake when the child cries.

4. Let the Air she lives in be good. Want of this is the reason so few Children live in *London*, and those few that live are none of the wisest. Gross and thick Air makes

1. Fat unweldy Bodies.
2. Dull Wits.

An Air near the Fens, or near the Sea, makes sickly Bodies. Pure and clear Air makes,

1. Nimble Bodies.
2. Quick Wits.

The Operation of Air to the Body of Man, is as great as Meat and Drink.

For it helpeth to engender the vital and animal Spirit, which causeth in a man, apprehension, imagination, fancy, opinion, consent, judgement, reason, resolution, discerning knowledge, remembrance, calling to mind, mirth, joy, hope, trust, humanity, boldness, mercy,

are cured by ſucking a Womans Breaſt.

If the child be ſtrong and luſty (as happily it may be, if my former Rules be obſerved) a year is enough in all conſcience for it to ſuck. Experience teacheth the inconvenience of childrens long ſucking; Suck being ordained for children no longer, then until they can digeſt other food. The fondneſs of Mothers to children doth them more miſchief then the Devil himſelf can do them: one part (and not one of the leaſt) of which appears in letting of them ſuck too long. Unnatural food in their infancy, and cockering in their youth will (if it were poſſible) make a Devil of a Saint. I know the grace of God layes hold upon whomſoever he pleaſeth, & therefore I cannot give univerſal rules; yet this I ſay, I have known many, and heard of more, that ſucked three or four years, but never knew any come to good, nor heard of many. I told you Milk was ordained for children no longer then till they could digeſt other food. Divide all the women in *London* into twenty parts, and you ſhall not find one of the twenty fit to be a Nurſe to her own child, and that for theſe Reaſons.

1. *Becauſe they give them ſuck too long.*
2. *Becauſe they cocker them in their Youth.*

And thats the Reaſon why in time;

1. Some Mothers are forced to curſe their children for ſtubbornneſs and ill conditions.

2. Some children ſerve their Parents the like Sauce, becauſe they had no better education. And,

3. Why ſo few Citizens children come to good. They feed them againſt *Nature*, they cocker them againſt *Nature*; and if *Nature* have nothing to do with them, is it a wonder if they prove unnatural?

4. God many times puniſheth them with their own coyn. That their children either die young, or live but a few years, and thoſe very ſickly; Or are troubled with

with the Rickets, or lame, or decrepit: What should they do with others? If they had better, they would spoil them.

A certain man of ingenious breeding and good wit, (whose name I have forgotten) had a Wife whose insatiable desire could not be satisfied for want of a Boy, though she had many Daughters, beautiful of person, of excellent understanding, and good conditions: but a Boy she must have, or else she dies. To answer her distempers (I cannot say her prayers) God gave her a Boy, and he proved a Fool; said her Husband to her, Wife, thou wast never contented till thou hadst a Boy, and now thou hast gotten one that will be a Boy all the dayes of his life

To cure all Diseases, read my *Plater, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingus, &c.*

CONCLUSION.

GOod Women, I have for your good, and not for my own, traced the beginnings of my self and you from the Tools whereby we were made, and the Matter we were made of, to what we were, when we were but an *Embrio*! I have instructed you in its nourishment and growth in the womb; I have given you helps for the preservation of it there: I have given you helps to ease you in your delivery of it; I have given you orders for your body after delivery. My care hath not been wanting for the Child during the time it sucks. I have not been wanting to you, freely to impart all the cautions I knew. If envy oppose me, I know I have done well. It was the Speech of the wisest of men, *Anger is fierce, and*

Wrath

wrath is cruel: But who can stand before envy? Envy is employed against nothing but what is done well: 'tis the eldest Child of the Devil, and looks as like him as though it were spit out of his mouth. I am not afraid nor ashamed to own this Work another day before the great *Jehovah*, and the *Lord Jesus Christ*, and the *holy Angels*; what Knowledge they have given me herein, I have revealed to you, and have not concealed a tittle: The greatest part of it (if not all) is verified by Experience. If you try it, you shall find it to be true. The remainder of my life have I consecrated to the Publick Good. I expect no reward for doing my duty; yet am forced thus to leave the Child newly weaned, to go upon another Physical imployment of Publick Contentment. I should very shortly take him up where I left him, and trace him through his Childhood, Youth, Man-hood, old Age, even to his Grave, where he and I shall rest in hope of a Resurrection.

FINIS.

M Errata

Cremaster, Is the Muscle that holds up the Stones.

Enarthrosis, Is a joyning when the large Head of a Bone is received into a deep Cavity of another.

Erector, In plain English a Lifter up. Physically the Muscle that makes the Yard stand.

Glans, The top of the Yard.

Gomphosis, Is a joyning of the Bone, as a Nail is joyned in a Board; and so the Teeth are joyned in the Jaws.

Gynglymos, Is a joyning of the Bone, when the same Bone receiveth another, and is received by another.

Hermonia, Is the Juncture of a Bone by a Line.

Membrana, Is an internal Skin.

Muscle, Is an instrument of voluntary Motion.

Nervs, Is the same with a Sinew; and this is that by which the Brain adds Sense and motion to the body.

Placenta, Is the proper name for a Sugar-cake; Physically, it is used for a piece of flesh in the Garment of a Child in the Womb: you may find it in the After-birth.

Præputium, Is the Fore-skin of the Yard, that which the Jews were commanded to cut off from their Children at eight dayes of age.

Prostates, Are the Kernels which keep the Seed after the Stones have taken the pains to finish it. I cannot but wonder why men should call an involuntary shedding of the Seed, the Running of the Reins, when the fault is in these Kernels. The Reins are so busied about the Urin, that they regard not the Seed at all.

Superfœtation, Is when one Child is conceived after another is fore-conceived in the Womb.

Sutura, Is a joyning as the Bones of the Skull are joyned; it properly signifies a stitching.

Sisarchosis, Is joyning together by Flesh

Synchondrosis, Is a joyning together by a Cartilage.

Syne-

Syneurosis, Is a joyning together by a Ligament.

Vasa Deferentia, Are the Vessels which carry the Seed from the Stones to the Seminal Vessels.

Vasa Praparantia, Are the Vessels which make the Blood fitting to be concocted into Seed, as they carry it to the Stones.

Vena Cava, Is the great Vein which receives the Blood from the Liver, and distributes it by its branches to all the Body.

Urachos, Is the Vessel which conveyes the Urin from the Child in the Womb to the *Allantois*.

Urethra, A common passage of the Yard, both for Seed and Urine.

Ureters, Are the Vessels that carry the Urine from the Kidnies to the Bladder.

If you meet with any more than these, which are not explained as they were laid down, I am sorry for it. These are all that I could see by the help of my Optick Nerves (whether it were *intromittendo Species*, or *extramittendo Radios*, it matters not much) I am willing to satisfie all. If I have missed any, I will satisfie particular persons first, that tell me wherein I have missed: and the world in general at the next Edition.

THE CONTENTS.

BOOK I.

The Instruments dedicated to Generation.

PRoœmium, Page 1

Sect. 1.

The Genitals of Man. 5

Chap. 1. *Of the Preparing Vessels.* 7

Their Names. Their Use. ibid

Their Number. Their Original. 8

Chap. 2. *Of the* Corpus Varicosum. 9

Its Use. ibid

Its Substance and Form. 10

Chap. 3. *Of the Testicles.* 11

Their Names. Their Substance. Their Form. ib.

Their Muscles. Their Use. 12

Chap. 4. *Of the carrying Vessels.* 13

Their Office. Their Original. Their Use. ibid

Chap. 5. *Of the Seminal Vessels.* 14

Their Description. Their Place. ibid

Chap. 6. *Of the Yard.* 15

Its Parts. 16

1. Common to all the Body. ibid

1. The Scatf-skin. 2. The Skin. ibid

3. The fleshy Skin. 17

2. Proper to it self. 1. Two nervous Bodies. 18

2. *Septum*

2. *Septum Lucidum.* 3. *Vertebræ.* 19
4. Four Muſcles. 5. The *Glans.* 20
6. The Veſſels. 21

Sect. 2.

Of the Genitals of women. 21
Chap. 1. *Of the privy Paſſage.* 22
Its Lips. Its *Nymphæ.* The *Clitoris.* ibid
The Paſſage of Urin, The Caruncles. 23
The *Hymen.* 24
The Neck of the Womb. 25
Chap. 2. *Of the womb.* 26
Its Names. Its Parts. 1. The Mouth. 2. The Bottom. ibid
Its Figure, Its Frame. 27
Its Cavity. 28
Chap. 3. *Of the Stones.* 29
Wherein they differ from Mens. ibid
Chap. 4. *Of the Seminal Veſſels.* 30
The Preparing Veſſels. Wherein they differ from thoſe in Men, and wherein they differ not. 30
The Carrying Veſſels. The Horns. 31

Sect. 3.

How to preſerve the Inſtruments of Generation pure. 32
Chap. 1. *Of Temperancy in Diet.* 33
Wherein Conſider,
1. That by a temperate Diet, is meant, that ſuch an exact quantity of Meat and Drink ſhould be taken into the ſtomach, as it can well digeſt, according to exerciſe of Body. 33
From whence it appears,
1. That ſuch as lead a ſtudious life, ought not to eat ſo much as thoſe that labour. 34
2. The quantity is not the ſame to all ſorts of people. ibid
Different three wayes. ibid

1. In respect of the Diversity of the Air. ibid
2. In respect of the Persons. ibid
3. In respect of Age. ibid
3. A greater quantity may be taken of some meats than of others. 34
2. Consider, That the greatest difficulty lies in finding out the exact measure of Diet, 35
Laid open,
1. By shewing the grounds of the difficulty. ibid
2. By giving some Remedies to remove it. ibid
3. Consider, That intemperancy in Diet in the Parents, causeth the Death of many of their Children in their infancy. 36
Chap. 2. *Of Exercise of Body.* 37
How Exercise of the Body of the Parent conduceth to the Life of the Child. 38
1. It stirs up Natural heat in them, ibid
2. It distributes the Spirits through the Body. ibid
3. It cleanseth the Blood of those fuliginous Vapors which usually offend it. 39

BOOK II.

Of the Formation of the Child in the Womb.

Proœmium. 40

Sect. 1.

The Physical way of Formation of the Child in the Womb. 43

Chap. 1. *Of the parts proper to the Child in the womb.* ib.
Of the umbelicars, or Navel-Vessels. 44
1. The Vein. 2. The Arteries. 3. The *Urachos.* ib.
The Opinion of Authors. 45
Of the Secundine. 46
The *Placenta.* The *Chorion.* ibid
The *Allantois.* The *Amnios.* 47

Chap.

Chap. 2. *The formation of the Child in the Womb.* ib.
Womens Testicles, why. 48
Why sometimes a Boy, sometimes a Girl is formed. 49
The Order of forming the Child laid down 50
Chap. 3. *Some needful Questions about the forming of the Child, Answered.* 53
1. In what form doth the child lie in the womb. ib.
A Description of it.
1. According to *Hippocrates.* ibid
2. According to *Columbus.* ibid
3. A Figure inserted out of *Spigelius.* ibid
2. How the Child is nourished in the womb. 55
Authors confuted. ibid
The truth asserted. 57

Sect. 2.

The Formation of the Child in the Womb, Astrologically handled. 58
What Authors say concerning the thing. 61
The truth of the Business. 63

BOOK III.

Of what hinders Conception, together with its Remedies.

Sect. 1. *Of Natural Barrenness.* 69
Causes.
1. Man and Wife both of a Complexion. ibid
2. Want of love between man and wife 70
3. Letting Virgins blood before their Terms come down 71
Loss of carnal Copulation. 72
Cure by, 1. Diet 2 Medicines. ibid

Sect 2.

Of Accidental Barrenness.
Whence it proceeds. 74
Chap. 1. *Of the stopping of the Menstruis.* 75
Its Causes. ibid

Signs, 1. General. 2. Particular. Its Cure. 76
Cautions. 78
Chap. 2. *Of the Overflowing of the Menstruis.* 79
What it is, Its Causes, Signs, Cautions. ib.
Cure. 80
Chap. 3. *Of the Flux of the Womb.* 81
Causes, Signs Cure. ibid
Chap. 4. *Of the Falling out of the Womb.* 84
Description, Causes, Signs, Cure. ibid
Chap. 5. *Of the Inflammation of the Womb.* 85
Causes, Signs. ibid
Cure. 86
Chap. 6. *Of Windiness of the Womb.* 87
Chap. 7. *Of heat and driness in the Womb.* 88
Sect. 3.
Of Barrenness against Nature. 89
Cure of such Barrenness. 90

BOOK IV.

Of what furthers Conception.

Sect. 1.
How a Woman that would have Children, should order her Body. 91
In respect of Exercise.
Moderate Exercise, its Vertues. 92
Immoderate Exercise, its Vices. ibid
In respect of rest, both moderate and immoderate. ib.
In respect of Discontent, Reasons against it. 93
1. Physical. 2. Divine 94
Sect. 2. *Medicines for a Woman that would have Children.*
By way of Caution. 96
By way of Precept. 97

BOOK V.

A Guide for Women in Conception.

The CONTENTS.

Chap. 1. *Signs of Conception.* According to Authors, 101
According to Experience. 102
Chap. 2. *Whether the Woman be conceived of a Male or Female.* According to Authors. 102
According to Experience. 103
Chap. 3. *Of the Conception of Twins.* ibid
The Reason why Twins are conceived. 105
Whether Twins be conceived at one time or not. ib.
Authors confuted. ibid
The truth asserted. 106
Chap. 4. *Of Imperfect Children.* 109

BOOK VI

Of Miscarriage in VVomen.

Chap. 1. *Signs of Miscarriage.* 112
Chap. 2. *Causes of Miscarriage.* 113
Chap. 3. *Cure of Miscarriage.* 114
1. Before Conception. ib.
2. After Codception. 115
Chap. 4. *Of VVomens Longings.* 118
Causes, 1. Physical. 119
2. Prognostical. 120
Chap. 5. *Of Children born with a Hare-lip.* 122
Its Cause and Cure. ib.

BOOK VII.

A Guide for VVomen in their Labor.

Sect. 1. *Of VVomen laboring of a dead Child.* 124
Signs that the Child is dead in the Womb. ib.
Caution. 125
Cure, or means to bring it away. ib.
Sect 2. *Of VVomen laboring with a living Child.* 127
Chap. 1. *VVhat makes the Birth easie.* Cautions. ibid
Medicines. 128
Chap. 2. *Of Cutting the Navel-string.* 132
The Time of cutting it. ibid

The

The Place. 133
The Manner of cutting it. 135
What is to follow the cutting of it. 137
Chap. 3. *What brings away the After birth.* 137
Chap. 4. *Certain neceſſary Queſtions anſwered.* 140
1. Why women bring forth with pains ibid
2. Why ſome women bring forth with more pain than others. ibid
3. Why women are ſo lame and ſore after travel. ib.
4. Whats the Reaſon the Navel-ſtring is ſo twiſted together? 141
What's the Reaſon of the knots in the Navel-ſtring. 142

BOOK VIII.

A Guide for Women in their Lying in.

Sect. 1. *What Diet a Woman ought to keep when ſhe lies in.* 143
1. By way of Caution 144
2. By way of Inſtruction. 145
Sect. 2. *How to remedy the Accidents a Woman is ſubject to in her Lying in.* 147
1. The after pains. ibid
2. Excoriations of the Womb. 148
3 Hæmorrhoids. 149
4. Retention of the Terms. ibid
5. Overflowing of the Menſtruis. 151

BOOK IX.

Of Nurſing Children.

Authors confuted. 151
Sect 1. *What manner of Creature a Nurſe ought to be.* 154
Deſcribed { 1. By her Perſon. 155
2. By her Conditions. ibid
Cautions. ibid.

Mris.

Mris. *Culpeper's* Information, Vindication, and Testimony, concerning her Husbands Books to be published after his Death.

O great are the afflictions wherewith our Heavenly Father *hath been pleased to exercise me his poor* Handmaid, *that I have not only lived to see my* dear Husband *(the* Stay *and* Solace *of my life) taken from me; but it hath been my hard hap also to see his* Reputation *and* Memory *(which will be dear to all Posterity for the works he hath written for the common good of this Nation) blemished & eclipsed by the* covetous *and* unjust forgeries *of one who though he calls himself* Nathaniel, *is far from being an* Israelite in whom there is no guile, *who was not content to publish a* Hodgpodg *of* undigested Collections *and* Observations *of my dear Husband deceased, under the Title of* Culpeper's last Legacy; *But to make the deceit more taking, he steeled his forehead so far, and brased it so hard, as not to be ashamed to forge* two Epistles, *one in mine & the other in my Husbands Name; of the penning of which he nor I never so much as dreamed. And yet he impudently affirmeth in my Name, That my Husband* laid a severe injunction on me to publish them for the general good, after his decease; and that they are his last Experiences in Physick and Chyrurgery. *And in the Title of his Book he said,* They are the choicest and most profitable Secrets, resolved never to be published till after his Death. *All which Expressions in the Title and Epistles, are as false as the Father of lyes; and every word in them forged and feigned. And he knew well enough that no discreet, honest man, that was a friend to my Husband, or to me,*

would

would ever have agreed to such infamous and dishonest practices; and therefore I desire all courteous Readers of the VVritings of my Husband, to take notice of this deceit, and to assure themselves that it never entred into his head, to publish such an undigested Gallimoffery, under the promising and solemn Name of his Last Legacy, and that whereby he gained his Reputation in the world, as the Impostor makes him speak in his forged Epistle. And I desire any indifferent Reader, that hath observed my Husbands lofty and masculine manner of expressing himself in his Preface, and Epistles Dedicatory, whether in case he had been minded or disposed to take so solemn a Farewel of the world, as the Forger makes him to do; whether, I say, he would have done it in such a whining fashion, and so in a stile of a Ballad-maker, as to say, And now, if it please Heaven to put a period to my life and studies, that I must bid all things under the Sun farewel; Farewel to my dear wife and Child, farewel Arts and Sciences, farewel are worldly Glories, adieu Readers. Certainly my Husband would have been far more serious, and materials in such a case, as any discreet man shall judge. Neither can it be thought, that in such a solemn Valediction, he could possibly forget his wonted respects to the Colledge of Doctors, to whom he did so frequently address himself in divers of his VVritings.

Courteous Reader, I shall say no more touching the abuse of the Book-seller; only to prevent as much as concerns me thy being abused for future, know, That my Husband left seventy nine Books of his own making or translating in my hand, and I have deposited them into the hands of his, & my much honored friend Mr. Peter Cole, Book-seller, at the Printing-press, neer the Royal Exchange, for the good of my Child, from whom thou mayest expect to receive in Print such of them as shal be thought fit to serve thee in due season, without any disguises or forgeries, unto which I do hereby give my attestation. Also my Husband left seventeen

Books

Books compleatly perfected, in the hands of the said Mr. Cole, *for which he paid my Husband in his life time. And Mr.* Cole *is ready and willing on any good occasion, to shew any of the said seventy nine Books, or the seventeen, to such as doubt thereof.*

And if any person shall question the truth of any part of this Vindication or Epistle; if they will take the pains to come to me, I will face to face, justifie the truth of every word thereof, as I have subscribed my hand thereunto in the presence of many Witnesses.

I professe in the Presence of the great God, the Searcher of all hearts, before whom Mr. Brooks *and I must one day give an account of all our actions: That I have not published this Epistle or Vindication, out of any disrespect to Mr.* Brooks; *for I much respect the man, and would be glad to serve him to my power, but only to clear my Husband from the folly and weakness cast upon him by the means above expressed. And out of tenderness to Mr.* Brooks, *I first tried other means of keeping, and afterwards of repairing my Husbands credit, and then stayed long to see if he would repair, in any measure, the wrong done to my Husband and my self. I desire to be,*

From my House next door to the Red Lyon in Spittle Fields. *October* 18. 1655.

Your Servant (in and for the Truth)

Alice Culpeper.

From my Humble
near door to the
Red Lyon in
Spittle Field
October 12.
1677.

Your Servant,

Culpepers Midwife, 2. Par

Culpeper's DIRECTORY FOR MIDWIVES:

OR,

A Guide for Women.

THE SECOND PART.

Discovering,

1. The Diseases in the Privities of Women.
2. The Diseases of the Privy Part.
3. The Diseases of the Womb.
4. The Symptomes of the Womb.
5. The Symptomes in the Terms.
6. The Symptoms that befall all Virgins and Women in their Womb, after they are *Ripe* of Age.
7. The Symptoms which are in Conception.
8. The Government of Women with Child.
9. The Symptomes that happen in Childbearing.
10. The Government of Women in Child-bed, and the Diseases that come after Travel.
11. The Diseases of the Breasts.
12. The Symptomes of the Breasts.
13. The Diet and Government of Infants.
14. The Diseases and Symptomes in Children.

London, Printed by *J. Streater*, And are to be sold by *George Sawbridge*, at the Sign of the BIBLE on *Ludgate-Hill*, 1671.

Culpeper's
DIRECTORY
for MIDWIVES:

THE CONTENTS OF THE FOURTH BOOK OF PRACTICAL PHYSICK.

Of Womens Diseases.

THE FIRST PART.

Of Diseases in the Privities in Women.

THE FIRST SECTION.

Of Diseases of the Privy Part, and the Neck of the Womb.

Page.

Chap. 1. *Of the straitness and largeness of the Orifice.* 1

Chap. 2. *Of the Meatus or Yard in a Woman.* 3

Chap. 3. *Of Atretæ or Closures, and straitness of the*

the Neck and Mouth of the womb. 4
Chap. 4 *Of Puſtles & Roughneſs of the Privities* 6
Chap. 5. *Of Condyloma in the Neck of the Womb.* 7
Chap. 6. *Of warts in the Neck of the Privities and Womb.* 8
Chap. 7. *Of the Hemorrhoids of the womb.* 9
Chap. 8. *Of the ulcers in the Neck of the Womb.* 11
Chap. 9. *Of the Clefts in the Neck of the Womb.* 14
Chap. 10. *Of Fiſtulae's in the Neck of the Womb.* 15
Chap. 11. *Of a Cancer in the Womb.* 16
Chap. 12. *Of a Gangrene and Sphacel in the Womb.* 18

THE CONTENTS Of the SECOND SECTION.

Of the Diſeaſes of the Womb.

Chap. 1. *Of the Knowledge of the Temper of the Womb.*
Chap. 2. *Of the hot Diſtemper of the Womb.* 22
Chap. 3. *Of the cold Diſtemper of the Womb.* 24
Chap. 4. *Of the moiſt Diſtemper of the womb.* 25
Chap 5. *Of the dry Diſtemper of the womb.* 26
Chap. 6. *Of Compound Diſtempers, and firſt of cold and moiſt.* 27
Chap. 7. *Of the ill ſhape of the womb, and firſt of the ſtraitneſs of it and its Veſſel.* 30
Chap. 8. *Of the opening of the Veſſels of the womb beſides Nature.* 32
Chap. 9. *Of a double womb, the wanting of a womb, and evil ſhape of the womb, and ſtrange things found in it.* 33

Chap. 10. *Of the Magnitude of the womb increased, and first of the inflation of the womb.* 35
Chap. 11. *Of the Dropsie of the womb.* 38
Chap. 12. *Of a Tumor in the womb from Blood in its Veins.* 42
Chap. 13. *Of Inflammation of the womb.* *ibid.*
Chap. 14. *Of a Scirrhus and Cancer in the womb.* 45
Chap. 15. *Of the displacing of the womb, and first of the Ascent of it.* 47
Chap. 16. *Of Falling out of the womb.* 49
Chap. 17. *Of the Rupture of the womb* 54
Chap. 18. *Of wounds, and breaking of the womb.* ib.
Chap. 19. *Of ulcers and rottenness of the womb.* 55
Chap. 20. *Of the Diseases of the Stones, and Vessels of Procreation in women.* *ibid.*

The *CONTENTS* of the second *PART*.

Of the Symptomes in the Womb, and from the Womb.

Chap. 1. *Of weakness of the womb.* 57
Chap. 2. *Of the Itch of the womb.* 59
Chap. 3. *Of pain in the womb.* 60
Chap. 4. *Of the Diseases of the womb that come from sweet scents and stinks.* 63

The *CONTENTS* of the Second *SECTION*.

Of the Symptoms in the Terms, and other fluxes of the Womb.

Chap. 1. *Of the flux of the Terms.* 66
Chap. 2. *Of the Terms flowing too soon.* 69

Chap. 3. *Of want and stoppage of the Terms.* ibid.
Chap. 4. *Of fewness of the Terms.* 78
Chap. 5. *Of Dropping of the Terms.* 79
Chap. 6. *Of the over-flowing of the Terms.* 80
Chap. 7. *Of the Terms flowing with pain and Symptomes.* 85
Chap. 8. *Of evil discoloured Terms.* 86
Chap. 9. *Of Terms coming before their time.* 87
Chap. 10. *Of Terms that come after their usual time.* 88
Chap. 11, *Of the Terms voided another way.* 90
Chap. 12. *Of the whites.* ibid.
Chap. 13. *Of a Gonorrhœa.* 94
Chap. 14. *Of strange things voided by the womb.* 95
ibid.

The *CONTENTS* of the Third *SECTION.*

Of the Symptoms that befal all Virgins and Women in their Wombs, after they are ripe of age.

Chap. 1. *Of Virginity.* 96
Chap. 2. *Of the Green-sickness, or white Feaver.* 100
Chap. 3. *Of Symptomes from the womb, and Mother-fits in General.* 106
Chap. 4. *Of Suffocation of the Womb.* 108
Chap. 5. *Of the Frenzie of the womb.* 115
Chap. 6. *Of the Melancholy of Virgins and Widows.* 118
Chap. 7 *Of an Epilepsie from the womb.* 120
Chap. 8. *Of pain of the Head from the womb.* 122
Chap. 9. *Of the Diseases of the Heart, and beating of the Arteries in the Back and Sides from the Womb.*

Chap.

Chap. 10. *Of the Diseases of the Spleen, and the Hypochondriack disease from the womb.* 125
Chap. 11. *Of the Distemper of the Liver from the womb, and of a Beard growing by consent from the womb.* 127
Chap. 12. *Of the Diseases of the Stomach that come from the womb.* ibid.

The *CONTENTS* of the Fourth *SECTION.*

Of the Symptomes which are in Conception.

Chap. 1. *Of the desire of Venery hurt.* 130
Chap. 2. *Of Barrenness, and want of Conception.* 131
Chap. 3. *Of Barrenness for the time, and conceiving seldom.* 139
Chap. 4. *Of Conception, and forming of the Child.* 141
Chap. 5. *Of the Generation of the Twins, and many Children.* 142
Chap. 6. *Of Superfœtation.* 144
Chap 7. *Of the ill Formation of the Child.* 145
Chap. 8. *Of a Child turned into Stone.* 147
Chap. 9. *Of a Mole.* 148
Chap. 10. *Of Monsters.* 151
Chap. 11. *Of false Conceptions, and Swelling.* 153

THE

The *CONTENTS* of the Fifth *SECTION.*

Of the Government of Women with Child, and preternatural Diſtempers in Women with Child.

Chap. 1. *Of the ſigns of Conception.* 155
Chap. 2. *Of the Government and Dyet of Women with Child.* 156
Chap. 3. *Of the Cure of Women with Child in general.* 158
Chap. 4. *Of the Symptomes that befal Women with Child in the firſt months.* 162
Chap. 5. *Of the Symptomes in Women with Child in the middle months.* 164
Chap. 6. *Of the Symptoms that are in the laſt months* 166
Chap. 7. *Of weakneſs of the Child.* 167
Chap. 8. *Of crying in the Womb.* 168

The *CONTENTS* of the Sixth *SECTION.*

Of Symptoms that happen in Child-bearing.

Chap. 1. *Of Child-bearing in General.* 170
Chap. 2. *Of Abortion.* 172
Chap. 3. *Of the Signs of Natural Birth, and the manner and Government of ſuch as bring forth.* 175
Chap. 5. *Of Natural hard Travell.* 177

Chap.

Chap. 6. *Of vitious disorderly Birth, or difficulty preternatural.* 179
Chap. 7. *Of a slow Birth.* 180
Chap. 8. *Of a Child dead in the Womb.* 181
Chap. 9. *Of the Cæsarean Birth.* 183

The CONTENTS of the Seventh SECTION.

Of the Government of Women in Childbed, and of the Diseases that come after Travel.

Chap. 1. *Of the Government of Women in Childbed.* 186
Chap. 2. *Of the Secundine or After-birth, or a Mole that is left after Childbearing.* 187
Chap. 3. *Of the Purgation after Childbearing diminished or detained.* 189
Chap. 4. *Of too great a flux of blood after Childbearing.* 191
Chap. 5. *Of the pains after Travel, and torments in the Belly.* 192
Chap. 6. *Of the Tearing of the Vulva to the Arse, and coming forth of the Womb, Inflammation, Ulcer, Suffocation, and Falling out of the Fundament.* 193
Chap. 7. *Of Watching, Doting, and Epilepsie of women in Child-bed.* 194
Chap. 8. *Of the Swelling of the Womb, Belly, and Feet after Child-bearing.* 195
Chap. 9. *Of Vomiting, Loosness, Belly-bound, and not holding of urine in women in Child-bed, ibid.*
Chap. 10. *Of the Wrinkles of the Belly after Childbearing, and mending of the largeness of the Privities.* 197

Chap.

Chap. 11. *Of Feavers and acute Diſeaſes in women in Child-bed.* 198

The *CONTENTS* of the First *SECTION*.

Of the Diſeaſes of the Breaſts.

Chap. 1. *Of the increaſed number of Breaſts, and greatneſs extraordinary.* 203
Chap. 2. *Of ſwelling of the Breaſts with Milk.* 205
Chap. 3. *Of Inflammation and Erifipelas of the Breaſts.* 206
Chap. 4. *Of the Oedoma of the Breaſts.* 209
Chap. 5. *Of the Scirrhus of the Breaſts.* 210
Chap. 6. *Of the Glandles or Kernells in the breaſts, being ſwollen, or of the Scrofula and Struma in the Breaſt.* 211
Chap. 7. *Of the Cancer of the Breaſts.* 212
Chap. 8. *Of ulcers and Fiſtulaes of the Breaſts.* 215
Chap 9. *Of ſtraitneſs of the paſſages of the breaſts.* *ibid.*
Chap. 10. *Of ſtrange things bred in the Breaſts.* 216
Chap. 11. *Of the Diſeaſes of the Nipples.* *ibid.*

THE

The *CONTENTS* of the Second *SECTION*.

Of the Symptomes of the Breasts.

Chap. 1. *Of want of Milk, and not giving of suck.* 218
Chap. 2. *Of too much milk.* 220
Chap. 3. *Of Curdling, and other faults in the milk.* 221
Chap. 4. *Of Milk coming forth at wrong places.* 222
Chap. 5. *Of strange things coming forth of the Breasts.* 223
Chap. 6. *Of the change of colour in the Nipples, and pain of the Breast.* 224

A Tra-

A Tractate OF The Cure of Infants.

The CONTENTS of the First PART.

Of the Dyet and Government of Infants.

Chap. 1. *Of the choise of the Nurse.* 225
Chap 2. *Of the Conditions of good Milk.* 227
Chap. 3. *Of curing the faults in Milk.* ibid.
Chap. 4. *Of the Dyet and Government of new born Children.* 229
Chap. 5. *Of the Dyet of an Infant from breeding of Teeth, till it be weaned.* 230
Chap 6. *Of weaning of Children.* ibid.
Chap. 7. *Of Childrens Dyet after weaning.* 231

The

The CONTENTS of the Second PART.

Of Diſeaſes and Symptoms of Children.

Chap. 1. *Of Infants Diſeaſes in general.* 232
Chap. 2. *Of Fevers in Children, Measels, and Small Pox.* 233
Chap. 3. *Of the Milkey Scab, Achores, and Favi.* 235
Chap. 4. *Of a Scald Head.* 236
Chap. 5. *Of Ptiriaſis, or breeding of Lice.* 239
Chap 6. *Of Hydrocephalus, or ſwelling of the head.* 240
Chap. 7. *Of Siriaſis.* 241
Chap. 8. *Of Frights in the ſleep* 242
Chap. 9. *Of great watching.* 243
Chap. 10. *Of Epilepſy and Convulſion.* 244
Chap. 11. *Of Strabiſmus, or Squint-eyes.* 246
Chap. 12. *Of pain in the Ears, Inflammation, Moiſture, Ulcers, and worms.* ibid.
Chap. 13. *Of the Thruſh, Bladders in the Gums, and Inflammation of the Tonſils.* 247
Chap. 14. *Of breeding of Teeth.* 248
Chap. 15. *Of Looſing of the Tongue, and of the Frog.* 249
Chap. 16. *Of Catarrh, Cough, and difficult breathing.* 250
Chap. 17. *Of the Hicket.* 251
Chap. 18. *Of Vomiting.* 252
Chap. 19. *Of the Torments or pains of the Belly.* 253

Chap. 20. *Of puffing up of the Belly and Hypochondria.* 255
Chap. 21. *Of the Flux of the Belly.* ibid.
Chap. 22. *Of binding of the Belly.* 257
Chap. 23. *Of the Worms.* 258
Chap. 24. *Of the Rupture.* 261
Chap. 25. *Of sticking out of the Navel.* 262
Chap. 26. *Of Inflammation of the Navel.* 263
Chap. 27. *Of Falling out of the Fundament.* ibid.
Chap. 28. *Of the Stone in the Bladder.* 264
Chap. 29. *Of difficulty and stoppage of Urine.* 265
Chap. 30. *Of not holding the urine.* 266
Chap. 31. *Of chafing in the Hips, called Intertrigo.* 267
Chap. 32. *Of Leanness and Fascination.* ibid.

THE

THE FOURTH BOOK OF PRACTICAL PHYSICK. Of Womens Diſeaſes.

THE FIRST PART. Of Diſeaſes in the Privities of Women.

THE FIRST SECTION. Of Diſeaſes of the Privy Part, and the Neck of the Womb.

Chap. 1. *Of the ſtraitneſs and largeneſs of the Orifice.*

THere are three Diſeaſes in this Part. The ſtraitneſs, and the largeneſs, and Yard of a Woman.

The ſtraightneſs is, when the Cleft is nar-

narrow, that it will not admit a mans Yard, or with much difficulty, it hinders Child-bearing; and if it be from the first confirmation, it is hard to be cured by Physick: but it is enlarged, either by copulation, or by bringing forth of children. Sometimes it is from an Ulcer, or from astringent Medicines given unadvisedly, that they may appear to be Virgins, when they are not.

Sometimes the cleft is shut up outwardly, and there is only passage for the Urin and the Terms: these Women are called *Atretæ*, that is shut up, and bored, of which Chap. 3. Sometimes it is so close, that neither Terms nor Urine can come forth.

The contrary to this, is largeness of the Cleft, or when there are more holes then Nature hath usually, by often Copulation or Child-bearing. This laxity or largeness causeth Barrenness and falling out of the Womb, as *Hypocrates* shews in the Nature of Women. And this makes women unpleasant to men.

This is cured by purging after Child-bearing, by Fomentations, Baths, Liniments of Allum Water, and the Decoction of astringent Plants.

Take *Comfry roots, Bole, Sanguis Draconis, Pomgranate flowers, Allum, Mastich, Galls, each half a dram: make a Powder, and with steeled water make a Mixture, dip a Pessary therein.* Or, Take *Oaken leaves, Plantane, each half a handful; Comfry roots an ounce, Pomgranate peels and flowers, Sumach, each half an ounce; Allum an ounce, boil them in Water, and foment the Privities.*

Sometimes in hard travel, the space between the Fundament and the privy Cleft, is broken into one hole. *Eros* shews the Cure of it. *Some put a long piece of Allum into the Cleft.* When there

there are divers passages in a Womans Privities it is from the first confirmation, when by Natures error, the passage from the straight Gut goes to the Womb. *De passion. mulier. c.* 20.

Chap. 2. *Of the Mentula, or Yard in a Woman.*

THe *Alæ* or Wings in the Privities of a Woman, are of soft spungy flesh, like a Cocks-comb in shape and colour; the part at the top is hard and nervous, and swells like a Yard in Venery, with much spirit. This part sometimes is as big as a mans Yard, and such women were thought to be turned into men.

The Causes. It is from too much nourishment of the part, from the looseness of it by often handling.

The Cure. It is not safe to cut it off presently: but first use Driers and Discussers, with things that a little astringe; then Gentle Caustick without causing pain, as burnt Allum, Ægyptiacum.

Take *Ægyptiacum, Oyl of Mastick, Roses, Wax, each half an ounce.* If these will not do, then cut it off, or tie it with a Ligature of Silk or Horse-hair, till it mortifie.

Tetrab. ser. 4. *c.* 105. *Aëtius* teacheth the way of Amputation, he calls it the *Nympha* or *Clitoris*, between both the Wings: but take heed you cause not pain or Inflammation. After cutting, wash with Wine, with Mirtles, Bayes, Roses, Pomgranate flowers boiled in it, and Cypress nuts, and lay on an astringent Powder.

Some Excrescences grow like a tail, and fill the Privities: they differ from a Clitoris: for the desire of Venery is increased in that, and the rubbing of the Cloaths upon it, cause lust: but in an Excrescence of flesh, they cannot for pain endure Copulation, but you may cut off this better than a Clitoris, because it is all superfluous.

Chap. 3. *Of Atretæ or Closures, and straitness of the Neck and Mouth of the Womb.*

THey are threefold. It is either in the Orifice, or the Neck, or in the middle: it is alwaies hurtful, either to Copulation or the Terms, or to Conception, and Child bearing.

I saw one that had the first: the Orifice was very little, only fit to purge the Terms, and receive Seed; she conceived, and the Midwives discovered in time of Child bearing, and the Chirurgion opened it, and she was happily delivered: but how the Seed was spent into it, is not to be understood.

Lib. de aba sana. & morb. cau. cap. 78.

Flesh or a Membrane is from evil conformation, or a Wound, or Ulcer, of which *Benivenius*, *Fabricus* and *Hildanus*.

The Cleft also may be closed by a Wound or Ulcer, as in a Woman who with the French Pox, had all eaten off, and it grew together after, only there was a little passage for Urin.

This is, either when the sides grow together rom an Ulcer, or when proud flesh stops it up, which is sometimes in the French Pox.

When

When it is in the Privities, it is to be seen: but when in the Neck or Orifice of the Womb, it is not known, but when the Terms are to flow, or when they copulate: and it is either broken by the force of blood, or there is pain; and being Virgins, they are taken to be with child: for if it last long, the Womb swells, and the whole body is blewish. *The Signes.*

These either hinder the Terms from the neck of the Womb, or from the Veins of it. If inflammation or ulcer was before, this disease may be suspected to be; if there the closing be by the Membrane, the place is white; if by Flesh, it is red. And it is known by the touch: for the Membrane is harder then Flesh.

The inconveniences are great, either in Copulation, Conception, or Child-bearing especially: for the Child cannot get forth without hazard of it self or mother. *The Prognostick.*

It is easier cured when it is from a Membrane only, because it is easily cut or broken; that in the Orifice of the Womb is not to be cured, because the instruments cannot reach it.

Take away that which stops the passage, a Membrane that is outward is easily cut: but if it be in the neck of the Womb or be flesh, it is hard. For if the cut be large, there is pain and bleeding, and the Wound is hard to be cured, because the neck of the Bladder is easily hurt thereby. *The Cure.*

Wierus teacheth this operation in his Observations. And *Hippocrates* in his Book of Sterility shews how a membrane may be taken away without cutting.

If flesh grow from an ulcer after purging, use Driers and Discussers to diminish it, with Frankincense,

kincense, Birthwort, Roses, Pomgranate flowers, Mastick, Mirrh, Aloes, &c. as in Chap. 2.

Nicol. Florentius. Some think this Disease may come from driness, but it is incredible. If it come from a hard tumor, soften and dissolve it with Butter, Oyl of sweet Almonds, Lillies, &c.

Chap. 4. *Of Pustles and Roughness of the Privities.*

ROughness and Itching come from Pustles in the neck of the Womb and Privities, with Scurff and swellings which itch and pain.

The Causes. They are from an adust humor malignant & sharp, which abounding, evacuate themselves by these loose and moist parts, and their sticking, exasperate the flesh; this is in the French Pox.

The Signs. They declare it themselves.

The Prognostick. It is stubborn, long, and infectious to men, and hard to be cured.

The Cure. If the adust sharp humors come from the whole body, prepare with Borrage, Fumitory, Succory, Endive, and the like, then evacuate them with Senna, Epithimum, Syrup of Apples, Violets, Roses, Catholicon, Confection Hamech, pills of Fumitory, Tartar.

Let blood if there be fulness, first in the Arm, then in the Ancle: but if it be from the French pox, first use Guajacum and Sarsa, and the like.

Foment the part often with a hot Decoction of Dock roots, Fumitory, Hops, Pellitory: or use this Oyntment. Take *Plantane and Rosewater, each four ounces; Sal gem, Niter, Allum, each three drams; Sublimate a dram and half: boil them*

in

to the third part, ſtrain them, and add Verdigreece a ſcruple: then uſe gentler means two daies after, till the Puſtles fall off, and new fleſh appear, and then uſe the Oyntment again.

Let the Diet be to reſiſt evil humors, of good Juice, avoid ſalt, ſharp and ſour things.

Chap. 5. *Of Condyloma in the Neck of the Womb.*

COndyloma is a tubercle or excreſcence with heat and pain: for theſe parts are wrinkled, and when the wrinkles ſwell, there is a Condyloma. Sometimes it is without Inflammation and ſoft, or with Inflammation and hard. It is uſual in the Privities and Fundament of ſuch as have the French Pox.

They are from a ſharp malignant humour, which is alwaies in the Pox, and ſometimes they follow hard Clefts or Chaps. *The Cauſes.*

They are pain and burning, the skin is wrinkled; and when they are many, they are like a Bunch of Grapes. *The Signs.*

They are hard to be cured, if they are from the Pox, firſt cure that, and then they often vaniſh of themſelves. *The Prognoſtick.*

After general Evacuations proper againſt the Pox, uſe Tropicks: firſt ſee if there be Inflammation, and then abate pain. As, Take *Oyl of Linſeed and Roſes, each an ounce; Oyl of Eggs half an ounce; mix them in a Leaden Mortar.* Or, Take *Pellitory, Mallows, Althæa, each half a handful; Chammomil flowers two pugils, Linſeed and Fœnugreek, each half an ounce. Boil them to a pint, add Oyl of Roſes three ounces, inject it with a Syringe.* *The Cure.*

If there be no Inflamation, uſe Driers and Repellers, as Vervain, Ivy, Acacia, Pomegranate peels and flowers: for Baths and Fomentations, and after add Diſcuſſers, as Chamomil and Thyme.

If it be old and hard firſt ſoften it with the ſame, and after thrice uſing them, uſe Digeſters and Driers that are ſtrong as a powder. Take *round Birthwort a dram, Savin, Hermodactils burnt, each two drams; burnt Allum two drams, red Lead a dram, Chalcitis half a dram; ſprinkle it upon the looſe Fleſh.*

Or, Take *Aloes, Frankincenſe, Mirrh, each a dram; Ammoniacum diſſolved in Vinegar a dram and half, Allum two drams, red Lead two drams, Galls half a dram, Turpentine, Oyl of Tartar, each a dram; with Oyl of Roſes and Wax, make an Oyntment.*

This is very ſtrong. Take *Turpentine an ounce, Oyl of Nutmegs two ounces, red Lead two drams, Allum, Vitriol, each a dram; Verdigreece half a dram, Sublimate a ſcruple, with wax make an Oyntment, or of Balſom of Mercury.*

Tetrab. 4. ſerm. 1. c. 3. If Medicines will not do, the Ancients adviſe Burning, of which ſee *Ætius.*

Chap. 6. *Of Warts in the Neck of the Privities of the Womb.*

THey are from a groſs feculent and malignant humor ſent to the skin, and turned to a Node.

The Signs. They are known by their ſhape: the malignant are known by their hardneſs, and heat, and blewneſs, filth, and pain.

The Prognoſtick. They are often hard to be cured, becauſe the pox

pox is with them, and they are in a place to which Medicines are hard to be applied, and to continue.

The Myrmeciæ are not cut off, but they leave a great ulcer, the Thymii and Clavi grow again. Acrochordones once cut, leave no root.

The Cure. After Universals, and order of diet, either use Medicines, or cut or burn them to discuss, then use Sage dried with Figs, Organ, Rue burnt, dry Savin, Frankincense, with Wine and Vinegar, or Snakes Skins with Figs: these also dry.

These corrode, eat and burn, as juyce of wild Cowcumbers, with Salt, Milk of Figgs, Sheeps dung, Goats gall, with Niter, Aqua fortis, Spirit of Vitriol, Sulphur, Butter of Antimony. Take heed that you hurt not the parts adjacent, but defend them with Bole, sealed Earth, Rosewater and Vinegar; if you put the Corrosives into Nut-shells, change them twice or thrice in a day, and wash the part with a cleansing Decoction, and then cut or burn.

Chap. 7. *Of the Hæmorrhoids of the Womb.*

THe veins that end in the neck of the womb often swell, like the Hæmorrhoids; it is from gross blood that comes to these veins out of the time of the terms.

The Causes. Inordinate flux of terms may occasion it, when they flow out of the usual time, they grow thick, and cannot get out of the veins, but swell them.

The Signs. They are to be touched, and with a *Speculum matricis* to be seen. There is pain and bleeding without order: she is pale and lazy.

Cor-

The Cure. Correct the blood, purge, and bleed in the arm to derive and revel, of which in the diseases of the womb.

If pain be, abate it by sitting in a Decoction of Mallows, Althæa Chamomil, Melilot flowers, Moulin, Linseed, Fœnugreek; of which also make Fomentations and Oyntments, with Butter, Populeon, and Opium if there be pain.

Take *Populeon, Oyl of Roses, and sweet Almonds, fresh Butter, each half an ounce; Saffron a scruple, with the yolk of an Egg, make an Oyntment. Or,*

Take *Mucilage of Quinces, Althæa, each half an ounce; Oyl of Roses, and Hens grease, each a dram; the yolk of an Eg, and Saffron half a dram, mix them in a leaden Mortar.*

If pain be gone or abated, and they bleed not, use Dryers of Bole, Earth of Lemno, Acacia, Ceruss, froath of Silver, Lead burnt and washed, long Birthwort, Allum, Verdigreece.

If they swell with blood, evaporate it, or foment with the Decoction of Mallows, Althæa, Pellitory, Chamomil flowers, Moulin, Melilot, seeds of Line and Fœnugreek. If they do not good, open them by Fig leaves rub'd upon them, or by Horsleeches, of which Chap. 2.

If there be proud flesh, take it off, as is shewed.

If they bleed gently, let Nature alone to the work, for it is good, and frees from other diseases. If the flux be great, and abate the strength, open a vein in the arm divers times, and do as in overflowing of the terms.

Quest.

Question. *How do the Hæmorrhoids differ from the Terms flowing or ſtopt?*

Mercurialis ſaith, that though a flux of terms be immoderate: yet it hath its periods, and is without pain, and makes not the body lean, but it is contrary in the Hæmorrhoids. But this is not true: for the body is not made lean alwaies by the Hæmorrhoids, nor do the courſes keep their periods alwaies.

Beſides the pain which is almoſt alwaies in the Hæmorrhoids, they differ in that the terms flow from the veins of the womb and its neck: but the Hæmorrhoids are when the blood flows too much to the veins that nouriſh the privities, and there either ſticks or is evacuated.

Chap. 8. *Of ulcers in the Neck of the Womb.*

THey are ſeldome cured in the body of the womb, and they are ſimple and clean, or ſordid and malignant.

Are a flux of ſharp humors that laſts long in the Pox and Gonorrhæa. Corrupt after births, and courſes after childbearing detained, inflammations turned to impoſthumes; theſe are the internal. *The cauſes*

The external are ſharp Medicines, hard travel, a great child taken out by force, violent lechery, wounds, falls, ſtrokes.

Are pain and conſtant biting that increaſeth, eſpecially in copulation, or when Wine or Hydromel is injected. You may alſo ſee it with a *The Signs.*

Specu-

Speculum: also there is matter gentle or filthy; if the ulcer go towards the bladder, they pis hot and often: there is pain in the roots of the eyes to the hands and fingers fainting, and a little fever sometimes.

The external Causes are to be related by the patient. If it be from the pox or Gonorrhœa, the signs of them will appear, of which *Hippocrates*.

They are hard to be cured, because they are in a part fit to receive humors, soft and moist, and that hath consent with many parts. Hence are divers Symptoms: the great, old, and foul are worst, when they corrode, and are hollow, they are seldome cured; they that may easily have Medicines applied to them, are easiest cured.

The Cure. First, stop the flux of humors to the part, if it be either from the whole body, or any part. And amend the distemper of the womb, that it may neither breed nor receive bad humors. If the French pox be with it, resist that first.

If there be pain, first abate that with Milk steeled, or with three whites of Eggs, and Mucilage of Fleabane, or an Emulsion of Poppy seeds. Or, Take *Althæa roots an ounce, Dill seed two drams, Barley a pugil, Fænugreek and Linseed, each an ounce; Fleabane and Poppy seed, each half an ounce; boyl them in Milk.* Of which in pain of the womb.

In a foul ulcer, first use Clensers, as Whey, Barley water, Honey, Wormwood, Smallage, Orobus, Orris, Birthwort, Mirrh, Turpentine, Allum. As, Take *new Milk boyled a pint, Honey half a pint, Orris powder half an ounce.* Use it hot often every day.

When that which was injected, is voided, wash

wash with the Decoction of Mallows, and put up this Pessary. Take *Eruum and Lentils in powder and Orris, each two drams; with Honey.* Or,

Take *Diapompholigos, with Frankincense, Mastich, Mirrh, Aloes, as the ulcer requires.*

Or such Fumes. As, Take *Frankincense, Mastich, Mirrh, Storax calamite, Gum of Juniper, Labdanum, each an ounce: make a powder, or Troches with Turpentine.*

If there be suspition of the French Pox, add a little Cinnabar. In a very foul ulcer, and Aegyptiacum or Apostolorum, or a little Spirit of Wine. In a creeping corroding ulcer, with Cleansers mix cold, drying and astringent Medicines. Allum water, Plantane and Rose water, with Pomegranate flowers boiled, and Pomegranate peels, and Cypress-nuts is also good, and with Aloes.

After cleansing, fill it with flesh, and heal it up. As, Take *Tutty washed half an ounce, Litharge, Cerus, Sarocol, each two drams; with Oyl of Roses and Wax make an Oyntment.*

Or smoke the privities with Mirrh, Frankincense, Gum or Juniper Labdanum two drams in powder, with Turpentine make Troches.

Or use Sulphur, or Allum Baths, and Plaisters.

Inwardly give vulnerary Potions. As, Take *Agrimony, Burnet, Plantane, Knotgrass, each two pugils; China three drams, Coriander seed half a dram, Currans half an ounce: boil them in Hens-broath, give it twice a day. Or give Turpentine and Sugar for a month, or a dram of pills of Bdellium often.*

If the body consume, give Asses milk, with Conserve of Roses for a month.

Chap.

Chap. 9. *Of Clefts in the Neck of the Womb.*

THese are long ulcers that are small, like those in the hands and feet in Winter; they eat off the skin, and are sometimes deep, with harp lips, if old: sometimes they are dry, or sometimes bleed.

The Causes. They come from hard travel, when some parts in the neck of the womb are broken by a great child, or violent Copulation, or flux of sharp humors that stick in the parts, and corrode.

The Signes. If it be new, it is hidden sometimes and known in Copulation, by pain and bleeding.

The Prognostick. The new are easier cured, then when they are old and callous.

The Cure. If they come from hard travel, make a Clyster of the Decoction of Roses, Plantane, Birthwort, Bole, Sanguis Draconis, Frankincense, or with the White of an Egg, a Pessary.

If from sharp humors: after universall Evacuations, use Topicks that bind without biting, (if the Clefts be not callous) as Oyl of Linseed and Roses, with the yolk of an Egg, and Juice of Plantain mixed in a leaden Mortar. Or,

Ung. Stpolonij apud Gal. Take *Oyl of Roses eight ounces, stir it in a leaden Mortar, till it is black and thick, then put in the powders of Litharge of Silver and Ceruss.*

If they are callous, make an Oyntment of Oyl of Lillies, Marrow of a Deer, Turpentine and Wax. If they are malignant, cure them as Fistulaes, of which in the Chapter following.

If there be itch and pain. Take *Diapompholigos. Populeon, each an ounce; Sugar of Lead, Camphire*

phirt, each a scruple: make an Ointment.

Let the Diet be moist, of good juice, Chickens, Veal, Kid, rear Eggs, Mallows, Bugloss, Borage, Abstain from sharp and salt meats.

Chap. 10. *Of Fistulaes in the Neck of the Womb.*

MAny times there are ulcers in these parts, because they are soft, and easily corroded, and are hard to be cured.

Some of them are straight, others crooked. Some Simple, others hollow.

The Causes. If matter stay there, it corrodes and makes burroughs, and divides the parts, and makes a Callus; and when the matter is divided, the parts divided cannot unite.

The Signs. It is known by the figure of the ulcer, there is a callous Lip, and a thin evil matter, when it is pressed, flows out: there is no pain, except it reach a sensible part. Sometimes it reacheth the Bladder, and then the urin comes forth at the Fistula. Sometimes the Fundament, and then the dung appears in the Fistula.

The Prognostick. A new Fistula is easier cured then an old, and a straight then a crooked. It is scarce to be cured in a Chachochymical old body, when it pierceth into the parts adjacent.

The Cure. First, use Universals, and good Diet, then see if it may be cured by Medicines, or better left to Nature to evacuate Excrements thereby.

If the last is best, use a pallative Cure, by often purging and sweating twice in a year, and Injections and Strengtheners, and lay up a plaister of Dapalma.

If

If you hope for a Cure, after universals, give drying vulnerary Drinks; of male Fern roots, Centuary, Agrimony, Bettony, Ladies-mantle, &c.

Then use Topicks: first dilate the Orifice (if it be strait) with a Spunge or Gentian roots, then consume the Callus: but first make it soft with Oyl of Lillies, Deers Marrow, Turpentine and Wax.

Three things consume a Callus: Medicines, Cutting and Burning, there in a new strait Fistula, use Gentian, black Hellebore, Ægyptiacum, or *Vigo's* powder with a peneil. Or, take *Sublimate half a scruple, Rose or Plantane water six ounces, set it upon Embers. If it be towards the womb, take heed of strong Medicines.*

If it be callous and foul, burn it either by a Caustick or hot Iron. These are good in the outward of the Neck: then cleanse and heal.

Chap. 11. *Of a Cancer in the Womb.*

IT is seldom seen, and never cured: but here I shall speak of that in the neck of the Womb, which is ulcerated, or not ulcerated.

The Causes. It is from terms burnt, and hot burnt humors that are black, that flow thither. It is after long scirrhous tumors, that have been immoderately softned. It is first not ulcerated, and when the humors are more corrupt, it is ulcerated.

The Signs. They are hard to be known at first, because it is a tumor without pain, and after there is a pricking in it, and a pain in the Groins, Loins, and bottom of the Belly, The tumor is hard, blew, with

with blew ſtinking Lips. When it is ulcerated, the Symptoms are all worſe, and there is a thin, black, ſtinking matter. Sometimes much blood that is dangerous, a gentle Feaver, Loathing, trouble of Mind, the Cheeks are red, from the Vapors that flie up from the Womb.

The Prognoſtick.

It is hard to be cured, becauſe mild Medicines are not felt, and ſtrong, exaſperate; and the part makes it more hard, becauſe it is neglected at the firſt, and increaſeth.

The Cure.

Let the Phyſitian prevent ulceration: or if it be to hinder the increaſe of it, let diet be againſt Melancholy: prepare and purge Melancholy.

This powder for many dayes given, is excellent. Take *Smaragds, Saphire, and Eaſt Bezoar-ſtone, each a dram; give every day three or four grains with Scabious or Carduus water.*

Let the Tropicks not be biting at firſt. But foment with juyce of Plantane, Nightſhade, Purſlain, or uſe Diapompholigos. Or, Take *Juyce of Plantane, Nightſhade, Purſlain, each two ounces; Mucilage of Fleabane an ounce, Oyl of Roſes three ounces: ſtir them in a leaden Mortar.* Or, Take *Oyl of Roſes, of Eggs, each an ounce and half; Sugar of Lead a dram: ſtir them in a leaden Mortar, then add Litharge, Ceruſs, each three drams; Tutty a dram, Camphire a ſcruple.* Or,

Take *Juyce of Nightſhade ſix ounces, Tutty and burnt Lead, each two drams; Camphire half a dram: ſtir them long in a leaden Mortar, and add powder of Cray-fiſh.*

Inject a Decoction of Cray fiſh: and if pain be great, foment with Mallows, Althæa, Water-lillies, Coriander, Dill, Fleabane Seed, with Saffron in Milk: or make a Cataplaſme of the ſame.

Some use Antimony, Arsenick, &c. which are good in other parts. But this cannot bear them.

A noble Woman had on the right side of her Face an ulcerated Cancer, and when all the French, Italian, German, Spanish Physitians could not cure her, a Barber cured her only with Chickens sliced thin, and laid on often every day.

Chap. 12. *Of a Gangrene and Sphacel in the Womb.*

SOmetimes the whole Womb is grangrenated, and it is from the privities that receive many Excrements apt to corrupt.

The Causes. It is from an Inflammation and Ulcer not well cured, because the part hath many Excrements, which easily quench the natural heat, and then the part mortifies.

The Signs. There is an usual heat in the neck of the Womb, and a Feaver with horror all over the body, then the colour changeth in the part; it is black and blew, without pulse or sense. When it is cut or pricked, it stinks, and the strength decayes, and the Heart faints.

The Prognostick. It is very dangerous, and worse when it goes to the womb than outwards. Some have had the Womb fall out, and have lived, which besides grave Histories.

Ætius lett. 1. cap. 72. Nicol. Florent. ser. 6. tr. 3. Math. de grad. in 9. Rhas. C. de exit matricis. We saw at *Avinion* in an old noble Woman, *Anno* 1635.

Stop the putrefaction, take away that which is rotten, by scarrifying if you can, then wash with the Decoction of Wormwood, Lupines, and with Ægyptiacum, and apply this Cataplasm. Take *Orebus and Bean flour, each two ounces; Oxy-*

a pint

a pint, boil them, add Lupines, Wormwood, Aloes, and Mirrh.

The Cure. Cut off the dead flesh, strengthen the principal parts, the Heart, lest the Spirits be infected with evil Vapors that fly by the arteries.

Give Conserve of Borrage, Bugloss, Gilliflowers, Diamargariton frigid, Electuary of Gems frigid, Confection of Hyacinths, Syrup of Sorrel, Pomegranates, Borrage; and apply Epithems to the Heart. *Vuierus* cured a noble Woman aged twenty five, she had a pustle in her privities in the Dog-dayes, from violent Lechery with her Husband, and she used a Cataplasm from a silly Chirurgion, and in few dayes it rotted, grew black, and mortified, and went towards the Fundament very fast. *In observatio.*

THE FOURTH BOOK

THE SECOND SECTION.

Of the Diſeaſes of the Womb.

Chap. 1. *Of the Knowledge of the Temper of the womb.*

Lib. uterus muliebris.

MARK *Anthony ulmus* Phyſitian of *Bononia*, ſhews the temper of the Womb: He ſaith that, a Beard in Women ſhews that they have a hot Womb, and hot Stones. It comes with the beginning of the terms, and when the Breaſts ſwell, and is hard to be ſeen.

Lib. 3. de hui. ani. c. 11.

Ariſtotle ſaith, that ſome Women have hairs in their Chin, when their Courſes ſtop, and when they have a hot Womb and Stones.

But there are more certain ſigns of heat.

1. When

1. When hard hair comes forth ſuddenly, thick, black and long, and large about. If they come forth ſlow, thin, ſoft, yellowiſh, and but few, not ſpreading, the Womb is cold.

Alſo when the terms come forth at 12. years of age, it is a ſign of a hot Womb, and when they laſt long, the blood is red, hot, but not very much. In an old Conſtitution they come later, and the blood is cold and wateriſh, and they end ſooner. If it be hot and moiſt, they flow plentifully, and laſt till after fifty. If it be hot and dry, the blood is yellow, thin and ſharp, and pricks the privities.

If it be cold and moiſt, the blood comes late forth, with difficulty, and it is whitiſh and thin. If it be cold and dry, the terms come forth very late, and with difficulty, and ſeldome continue till forty, and the blood is thick and little.

The third ſign is from Lechery: for they who have hot wombs, deſire Copulation ſooner and more vehemently, and are much delighted therewith: they who are cold, do the contrary. The hot and moiſt are not tired with much Venery. The hot and dry have great Luſt and a Frenzy if they want it: but they are quickly tired, becauſe there are but few Spirits. If it be cold and moiſt, they are not ſoon lecherous, and are eaſily ſatisfied; and if they miſcarry often, the womb is made colder, and they delight not in the ſport: but Copulation doth them good, and makes them more youthful. If it be cold and dry, they deſire not a man in a long time, and take no delight, becauſe the Spirits are few.

The fourth ſign is from often Conception: for the hot conceive often, and bring forth males or Viragoes, if the ſeed of the man agrees with it.

The cold doth the contrary.

A hot and moist Womb is very fruitful, if the man be well tempered; and though he be old and weak: yet she will conceive by him. Sometimes they have twins, or over-do, and have a Mole.

Hot and dry are fruitful, but not so much as the former.

Cold and moist are hard to conceive, especially when they are in years; when they are young, and the Seed of the man is hot and dry, they conceive males; but seldom well shaped or healthful: and the Woman while she is with Child, is sickly.

A cold and dry Womb is commonly barren; and if they conceive, the Mans Seed is hot and moist, they bring forth Females; and if Males, they are tall, and quickly look old.

Chap. 2. *Of the hot Distemper of the Womb.*

HEat of the Womb is necessary for Conception; but if it be too much, it nourisheth not the Seed of the man, but disperseth its heat, and hinders the Conception.

The Causes. This preternatural heat is from the Birth sometimes, and makes them barren. If afterwards, it is from hot causes that bring the heat and the blood to the Womb. From internal and external Medicines, too much hot meats and drinks, and Exercise.

The Signs. They are prone to Lust, have few Courses, yellow, or black, or burnt, or sharp; they have hairs betimes upon their privities; they are subject to the Headach, and there are signs of much Choler, their Lips are dry. When

When this diſtemper is ſtrong, they have few terms, and out of order: they are bad and hard to flow, and in time they are Hypochondriacks, and for the moſt part barren; and there is ſometimes a Frenzy of the Womb. *The Prognoſtick.*

Uſe Coolers: ſo that they offend not the Veſſels that muſt be open for the Flux of the terms: therefore, *The Cure.*

Uſe inwardly Succory, Endive, Violets, Waterlillies, Sorrel, Lettice, Sanders, and Syrups and Conſerves made thereof. As,

Take *Conſerve of Succory, Violets, Waterlillies, Borage, each an ounce; Conſerve of Roſes half an ounce, Diamargariton frigid, Diatrio ſantalon, each half a dram; with Syrup of Violets or Juyce of Citrons make an Electuary.*

Outwardly uſe Oyntment of *Galens* Cooler, Oyntment of Roſes, Cerot of Sanders, Oyl of Roſes, Violets, Waterlillies, Gourds, Venus-navel to the Back and Loins: or make Cataplaſms of Barley meal, Roſes powdered, Violets, Waterlillies, Sanders, with Juyce or water of Plantane, Waterlillies, Succory, Lettice, Oyl of Roſes, Violets, Waterlillies.

Baths are good to ſit in, and cooling Fomentations; and after let her take ſome of the Coolers mentioned. In great heat, uſe this cooling Peſſary.

Take *Opium a ſcruple, Gooſe greaſe two ſcruples, Wax and Honey, each four ſcruples; Oyl an ounce, whites of two Eggs.* *Exerc. de paſſ. mulier. cap. 7.*

This was from an opinion the Ancients had, that Opium was cold: but take heed of the uſing it too much, leſt the narcotick quality hurt.

Let the Air be cool, her Garments thin: let her meat be with Lettice, Endive, Succory, Barley:

give no hot meats nor ſtrong Wine, except it be wateriſh and thin. Reſt is good both in body and mind. She muſt not copulate, but ſhe may ſleep much.

Chap. 3. *Of the cold Diſtemper of the womb.*

THis cauſeth many Evils, and Barrenneſſe. They are contrary to thoſe of a hot Diſtemper; cold Air, Reſt and Idleneſſe, and cooling Medicines.

The Cauſes.

The Signs. It is known by their not deſire of Lechery, not receiving pleaſure in the time of Copulation, when they ſpend their Seed. The terms are flegmatick, thick and ſlimy, and flow not rightly: there is wind in the womb, the Seed is crude, wateriſh with a Gonorrhœa.

The Prognoſtick. It is the cauſe of Obſtructions and Barrenneſs, and is hard to be cured.

The Cure. Uſe things proper to heal the womb, as this Water.

Take *Galangal, Cinnamon, Nutmeg, Mace, Cloves, each two drams; Ginger, Cubebs, Zedoary, Cardamoms, each an ounce; grains of Paradice, long Pepper, each half an ounce: beat them, and put them in ſix quarts of Wine for eight dayes, then add Sage, Mints, Balm, Motherwort, each three handfuls: let them ſtand eight dayes more, then pour off the Wine, and beat the Herbs and the Spices, and then pour on the Wine, and diſtil them.*

Another. Take *Cinnamon, Nutmegs, Cloves, Mace, Ginger, Cubebs, Cardamoms, grains of Paradice, each an ounce and half; Galangal ſix drams, long Pepper half an ounce, Zedoary five drams, bruiſe*

bruiſe them, and add ſix quarts of wine, put them in a Cellar nine dayes, daily ſtirring them; then add Mints two handfuls, then let them ſtand fourteen dayes, pour off the wine, and bruiſe them, and then pour on the wine again, and diſtil them.

Quercetan hath an Hyſterick, Extract, a greater and a leſſe; uſe outwardly Fomentations, Baths, Baggs of hot Roots, as Birthwort; Lovage; Velerian; Angelica; Burnet; Maſterwort; Calamus; Madder; Elicampane; Orris, and Herbs: as Mugwort; Balm; Motherwort; Savin: Pennyroyal; Calamints; Organ; Dittany; Marjoram, Rue, Bettony; Roſemary; Lavender; Sage; Stœchas flowers; Seeds of Smallage; Parſley; Rue, Carrots; Aniſe; Fennel; Cummin; Lovage; Parſley. *In phar. doc. reſtit. cap. 25.*

Anoint with Oyl of Lillies; Rue; Angelica; Bays; Cinnamon; Cloves; Mace; Nutmeg. Or, Take *Labdanum two ounces, Frankincenſe, Maſtick, liquid Storax, each half an ounce; Oyl of Cloves, Nutmegs, each half a ſcruple; Oyl of Lillies, Rue, each an ounce; with wax make a plaiſter.*

A Fume. Take *Frankincenſe, Mirrh, Maſtich, each a dram; Bayberries a dram and half, Labdanum two drams, Storax, Cloves, each a dram; Gum Arabick and Wine make Troches, or peſſaries of the ſame.*

Let the diet be warming, and the Air, the Meat of eaſie concoction, ſeaſoned with Aniſe, Fennel, Thyme. Avoid Milk-meats and raw Fruits.

Chap. 4. *Of the moiſt Diſtemper of the womb.*

THis is commonly joyned with a cold Diſtemper, and cauſeth Barrenneſſe, and is from the ſame

same causes, as a cold distemper: for commonly cold things do moisten. It is commonly in women that are idle.

The Signs. They that have moist wombs abound in Courses, but they are wateriſh and thin; the privities are wet, they have the Whites, and desire not Copulation much, and delight not in it; they retain not the seed: and if they conceive when the child is big, they abort or miscarry.

The Prognostick. If it last long, it is hard to be cured. If it be much, they conceive not.

The Cure. It is by Driers, and things that cure the cold distemper are good against the moist: because all Healers have a drying power. Use Sulphur Baths and Injections. Beware of Astringents, lest the evil humors be stopt, and the disease increased.

Chap. 5. *Of the dry Distemper of the Womb.*

IN this the womb is hardned, of it self it is fleshy and soft, and moistned by blood for Conception.

It is sometimes from the birth or old age, when they are past childbearing. If it be from drying causes, they are barren before they are old.

The Causes. Diseases and Medicines dry the womb, as Inflammations, Feavers, and when blood flows not to it, nor goes to the bottom of it, by reason of the straitnesse of the Veins, or Obstructions, as in Viragoe's, and such as never conceived: and if they void any blood, it is from the neck of the womb, and not from the bottom.

The Signs. They void little seed, and are slow in Venery, the

the terms are few, the mouth of the womb is dry, and they are ſlender, of a dry Conſtitution; their lower Lip is alwayes chapt, and blackiſh red.

This diſtemper is hard to be cured in any part, eſpecially if it be old. *The Prognoſtick.*

Uſe Moiſtners; as Borage, Bugloſs, Mercury, Mallows, Althæa, Violets, ſweet Almonds, Piſtachaes, Pine-nuts, Jujubes, Dates, Figs, Raiſins. *The Cure.*

Of which are made Syrups, Conſerves, Emulſions, Candies, &c.

Outward Remedies are made of the ſame, adding Time, Fenugreek-Seeds, Lillies, Brankurſine, Pellitory, &c.

Fomentations are made with Milk; and after bathing anoint the region of the womb and the belly to the privities with oyl of ſweet Almonds, Lillies, Lin-Seed, Jeſamin, freſh Butter, Hens and Gooſe greaſe.

Let the Diet be moiſtning, the Air moiſt, the meat fatning, of much nouriſhment and ſmal excrement. Let ſleep be a little longer than uſual. Great labour, anger, ſadneſſe, faſting, do hurt.

Chap. 6. *Of Compound Diſtempers, and firſt of Cold and Moiſt.*

THere is ſeldom a ſimple Diſtemper in the part, and commonly there is matter which feeds it. It is uſually cold and moiſt, which gathers excrements of that ſort, either in the whole body, or in the womb after the terms.

Are

The Cauſes. Are all things that breed cold and flegmatick humors in the whole body or the womb.

The Signs. They conceive not, and are of an ill habit of body; the terms ſeldom flow right, and they have ſometimes the whites.

The Prognoſtick. It is harder to cure than a ſimple diſtemper.

The Cure. The cold humour is in fault; therefore prepare it with Syrup of Mugwort, Mints, Bettony, Hyſop, with a Decoction proper.

As, Take *Fennel roots an ounce, Valerian, Elicampane, Maſterwort, each half an ounce; Pennyroyal, Mugwort, Motherwort, Nep, Marjoram, each a handful; Roſemary and Sage flowers, each two pugils; Siler Montane, Fennel, Aniſeed, Parſnep ſeed, each a dram: boil them, to ten ounces ſtrained, add Sugar, ſyrup of Mugwort two or three ounces, Cinnamon water half an ounce: make a portion for three doſes.*

Then purge it with Agarick, Mechoacan, Turbith; and if other humors be mixed with Flegm, add Senna, and the like: or uſe pills de tribus Aloephanginæ, Maſtich, of Hiera with Agarick, Sine quibus. Or, Take *Agarick a dram and half, Senna two drams; infuſe them in Mugwort water: to three ounces ſtrained, add Diaphœnicon or Diacarthamum two drams; ſtrain and add ſyrup of Mugwort half an ounce, Cinnamon water half a dram.*

After univerſal Evacuation, uſe peſſaries. As, Take *Mercury, bruiſe it, and put it in a bag of white Silk; anoint it with Butter or Honey of Roſes.*

Or, Take *Benedicta laxativa three drams, Agarick two drams, Gith ſeed a dram, Peaſe meal ſix drams, with juyce of Mercury make peſſaries in a Sarſnat Bag.* Or, Take *Hiera a dram, Agarick,*

bal

half a dram, Bdellium a dram, with Honey make a Peſſary, or make it with powder of Agarick and Troches of Coloquintida, or give ſweats of Guajacum, China and Sarſa. As,

Take *Guajacum a pound and eighteen ounces, infuſe them in twelve pints of water twenty four hours, then boyl them to the conſumption of the third part, give ſix or eight ounces hot in the morning, and let her ſweat.*

Pour water to the reliques, and boyl them to the conſumption of the third part for an ordinary drink.

You may uſe China and Sarſa the ſame way, and becauſe in a decoction ſome ſtrength is loſt, and ſo great a quantity is tedious for women, you may diſtil them and give a leſſe quantity with things proper for the womb.

As, Take *Guajacum a pound, or Sarſa eight ounces, Angelica, Elicampane, each an ounce; Mugwort two handfuls, Dittany half a handful, add ſix pints of water or wine, ſteep them two dayes, then diſtil them, and give two ounces of the water.*

Let her meat be roaſted Birds, Hens, Capons, Partridges, Mutton, ſweet Almonds, Raiſins. Let her abſtain from ſalt and ſharp things.

If theſe ſweats are unpleaſant, give them in the third and fourth Chapter internal and external. As, Take *Conſerve of Marjoram, Roſemary, Bettany, each two ounces; of Balm an ounce, Diamoſchu dulcis, Diamargarton calid, each a dram; candied Eryngus and Citrons, each half an ounce; with ſyrup of Mugwort make an Electuary; and uſe baths to ſit in mentioned.*

Drying Spaw-waters are good to drink, or to ſit in.

Let the diet be as in Chap. 3. and 4. give the

fleſh

flesh of wild Mountain fowl, Pigeons, Hens, Capons, Mutton, roasted and spiced and old wine, and let her ereise.

Of the hot and dry distemper of the Womb with Choler.

Do as in Chap. 5. purge the Choler, whether it be from the whole body, or from the Liver, with Syrup of Roses, Manna, Tamarinds, Rhubarbs, Senna, &c.

Chap. 7. *Of the ill shape of the Womb, and first of the straitness of it and its vessels.*

THis is a Disease of evil conformation from nature, when it can be stretched out no further, this makes an abortion in the fourth or fifth moneth.

But it is wonderful in its natural shape when it will stretch according to the proportion of the child, and after childbearing be as small as at first.

Of straitness of the vessels of the Womb.

This is usual, and hinders the flux of the terms and conception, it is in the vessels of the womb, and of the neck thereof.

The Causes. Are thick tough humors that stop the mouths of the veins and arteries: these are bred of grosse or much nourishment, when the heat of the womb is so weak that it cannot attenuate the humors, these either flow from the whole body, or are gathered in the womb.

Sometimes vessels are closer by inflammation of

or Schirrhus, or other tumor. 3. They are stopt by astringent Medicines. 4. By compression. 5. From a Scar or flesh, or a membrane that grows after a wound.

The Signs: Stoppage of the terms shews straitnesse, which hinders conception: and this stoppage is known by crudities abounding in the body, which are known by their signs. Sometimes thick flegm comes from the womb, if there was a wound before, or the Secundine was pulled out by force.

The Prognostick. Stoppage of terms from an old obstruction by humors, is hard to be cured; if it be from disorderly use of astringents, it is more curable: if it be from a Schirrhus or other tumor that compresseth or closeth the vessels, that cannot be cured, the disease is incurable.

The Cure. Obstructions are taken away by the means mentioned in the cold and moist Distemper of the womb: flegm must be purged, and she must be let blood, as is in stoppage of the terms.

After Universals; come to the obstruction with Medicines that move the terms: these take away the cause, as in the Chapter of the cold distemper of the womb. Or,

Take *Asparagus roots, Parsly roots, each an ounce; Madder roots half an ounce, red Pease half a handful, Pennyroyal, Calamints, each a handful; Wall-flowers, Dill-flowers, each two pugils; boyl, strain, and add syrup of Mugwort an ounce and half.*

Or, Take *Brithwort and white Dittany roots, each an ounce; Costus, Cinnamon, Galangal, each half an ounce; Rosemary, Pennyroyal, Calamints, Bettony-flowers, each a handful; Anise and Fennel seeds, each a dram; Saffron half a dram, with Wine.*

Or use Topicks, as, Take *Mugwort, Marjoram,*

ram, Calamints, Mercury, Pennyroyal, each two handfuls; Sage, Rosemary, Bays, Chamomil flowers, each a handful; boyl them in water, foment the groyns and the bottom of the belly: or let her sit in a Bath up to the Navel; and then anoint about the groyns, with Oyl of Rue, Lillies, Dill, &c.

Or use Pessaries and Fumes mentioned.

If straitnesse be from other diseases, cure them first.

Chap. 8. *Of the opening of the Vessels of the Womb besides Nature.*

The Causes. THis is when there is great bleeding.

The vessels are opened preternaturally three wayes, by *Anastomosis*, *Diæresis*, and by *Diapedesis* as in the Lungs. *Anastomosis* is from much blood which the Liver doth produce, and send out by the womb, as in some by the Nose.

For the blood being thin, hot, cholerick and sharp, opens the mouths of the vessels, and causeth a flux.

Diæresis is from much blood, when there is great motion, as when there is long copulation with a strong man that hath a great tool, or a hard travel, or abortion, a fall or stroke; also when sharp humors corrode, or sharp pessaries.

Diapedesis is from the thinnesse of the vessels, and loosnesse and the thinnesse of the blood, or from much moisture, or use of Baths.

The Signs. Much blood is a sign the vessels are open, you shall know the causes that open them thus. In *Anastomosis* the blood drops, and is thin, and there

there are ſigns of much blood, or ſharp and thin.

If there be a *Diæreſis*, the blood flows more, and there are clodders, and there were cauſes that broke the Veſſels, as ſharp Suppoſitories.

Diapedeſis is known when the woman is of a thin and looſe habit of Body, the blood thin, or ſhe hath uſed much Bathing.

If the Veſſels open from much blood in a ſound Body, there is leſs danger; and it is eaſier cured then in a Cacochymy. *The Prognoſtick.*

In an *Anaſtomiſis* give things that thicken without ſlime, as *Roſes, Mirtles, Medlars, Services, Pomegranate peels and flowers, Sanders, Coral, Harts-horn, Cypreſs-nuts.* *The Cure.*

In *Diæreſis* give things that thicken with ſlime, *Comfry, Plantane, Gum traganth, whites of Eggs, troches of Amber, Bole, Starch, Rice, Quinces, ſanguis Draconis, Sarcocol, and Izing-glaſs.*

But becauſe there are divers cauſes, and theſe diſeaſes are not cured but by taking them away; we ſhall ſpeak of them in the Chapter of immoderate terms.

Chap. 9. *Of a double Womb, the wanting of a Womb, and evil ſhape of the Womb, and ſtrange things found in it.*

Julius Obſequens ſaith that one woman had two wombs; and *Bauhinus* ſaith that a Maid had her womb in two parts, as in Birches.

Columbus ſaith that one wanted a womb, but her privities were as in other women, and part of the neck of it hung out. *Lib. 15. anato.*

Worms in the Womb.

Lib. de morb. mul. *Hippocrates* writes, that worms are found in the womb. And *Gynæcea* writes, it is a sign that Nature is wanton, &c. And *Joen de Tornamira* writes, that he saw a Woman that had an intolerable itching in her womb from the Ascarides; he gave a Womb-clyster of the Decoction of Wormwood and Hiera, and she voided many small worms, and was cured.

An Addition.

* Whereſoever foul humors ſtop in any parts it is no wonder if it breed worms, if other things agree which are required for the breeding of them.

Fat and Hair found in a Womb.

Cent. obſ. r. 3. obſer. 49. *William Fabricius* mentions, that in a dead woman the womb was taken out, and it weighed eighty ſeven pounds, and was full of divers humors: in the middle there were hairs like yellow Wool.

An Addition.

* This was by Magick, or a humor lay there fit to breed this ſtrange matter by preternatural heat.

Stones bred in the Womb.

Lib. 4. de morb. mulier. c. 11. *Mercurialis* doubts of ſtones being bred in it: but thinks it is clotted blood like ſtones.

Lib. 5. epid. But it cannot be denied which many worthy Authors write. Firſt *Hippocrates* writes, that a Woman of ſixty, after noon alwaies was pained as in one travel. After ſhe had eaten many Leeks, ſhe had one fit worſe then the reſt, and ſhe aroſe, and found ſomething rough in the Orifice

of her womb, and she fainted; and another woman thrust in her hand, and took out a great stone, and the woman recovered.

Ætius also saith, *Hard stones are bred in the womb sometimes, &c.* *Tetrab. 4. serm. 4.*

Nicolas Florentine and *Marcellus Donatus* say the same. *c. 98.*

Chap. 10. *Of the Magnitude of the Womb increased, and first of the Inflation of the Womb.*

INflation is a stretching of the Womb with wind: it is called by some a windy Mole, See *Matthew de gradibus* and *Thadeus Dun, lib. Rhasis. miscel. c. 8.* *Math. de grad. in 9.*

The Causes.

This wind is from a cold matter, either thick or thin, contained in the Veins of the Womb, which overcomes the weak heat of the womb. It is gathered there by cold meats and drinks, or flows from other parts. Cold Air may be the cause also, if women that lie in expose themselves to it. This wind is contained either in the Cavity of the Vessels of the womb, or between the tunicles.

The Signs.

There is a swelling in the region of the womb, sometimes reaching to the Navel, Loins and Diaphragma; and as wind increaseth or decreaseth, it ariseth or abateth. It is different from a Dropsie, because it is never swollen so high.

And lest a Physitian be deceived, and take it for a Conception; observe the signs of women with child: for if one sign be wanting, you may suspect an Inflation. Also in Inflation the tumor increaseth and decreaseth: but in Conception it

ſtill increaſeth. Moreover if you ſtrike upon the Belly, there is a noiſe, but not in Conception.

It differs from a Dropſie in the Womb: for there is no ſuch heavineſs, they move more eaſily, and the Belly is not ſo ſwelled, there were cauſes that bred wind, and things againſt wind do good.

It differs from a Mole: for there is in that a weight and hardneſs in the Belly, and when they move from one ſide to another; they feel a weight that moveth which is not in this, of which *Hippocrates*. The feet and the face ſwell in the hollow parts; the colour is bad, the terms are ſtopt, there is wind, &c.

2. *de morb. mulier.*

If the wind is without the cavity of the womb, there is more pain and larger, nor is there a noiſe becauſe the wind is in a ſtraighter place.

The Prognoſtick. It is neither a laſting nor a deadly diſeaſe, if well lookt after. If it be in the Cavity of the womb, it is eaſier diſcuſſed.

The Cure. Give Hiera, Diaphœnicon, with a little Caſtor, ſharp Clyſters that alſo expel wind. If it be in travel, purge not till ſhe be delivered.

Bleed not, becauſe it is from a cold matter: if it come after Childbearing, and the terms were not ſufficient after, and there is fulneſs of blood, open the Saphæna.

After theſe, give things mentioned in Tympany, that reſpect the womb. As, Take *Conſerve of Bettony, Roſemary, each an ounce and half; candied Eryngo, Citron peels candied, each half an ounce; Diacyminum, Diagalangal, each a dram; Oyl of Aniſeeds ſix drops, with Syrup of Citrons, make an Electuary.*

Or, Take *Conſerve of Roſemary, Balm, each three ounces; candied Citrons and Oranges, each an ounce;*

Diacy-

Diacyminum a dram, with syrup of Citrons make an Electuary.

Or give the Womans Aqua vitæ, or this, take *Angelica roots two ounces, Masterwort, Elicampane, Orange peels, each six drams; Calaments, Pennyroyal, Rue, Sage, Rosemary, each a handful; Cummin, Fennel, Aniseed, each half an ounce; Juniper berries a handful, Zedoary, Galangal, Cubeb, each half an ounce; with good Wine distil them, give a spoonful or two.* Apply outwardly a Cataplasm of *Rue, Mugwort, Chamomil, Dill, Calaments, Nip, Penny-royal, Thyme, with Oyl of Rue, Cheir, Camomil, and make Baths of the same, Bags of Milium, Salt, Chamomil flowers, Melilot, Bayberries, Cummin, Fennel seed, or lay a Plaister of Bayberries.*

Let Clysters to expel wind be put into the womb. As, Take *Calaments, Agnus castus, Rue, each half an handful; Aniseeds, Costus, Cinnamon, each two drams: boil them in Wine for halfe a pint.*

Apply a Cupping-glass with much flame to the Breast, and over against the womb.

Use Sulphur-baths and Spaw waters inward and outward, for they expel wind.

If it come from cold after Child bearing, and she is not well purged by her terms; heat the womb, and purge, and give strong Wine.

Let the Diet be hot, cutting and attenuating, with things that expel wind, and little at a time. *The Diet.*

Question. *Whether the wind is in the Cavity when there is Inflation of the Womb?*

It is so by Experience, though some deny it, nor is there any cause why wind should not be bred in the womb, as well as in any other part; both by reason of the Excrements that come thither, and the natural heat that turns them into

wind: these also stretch the womb (though it be thick) as in Dropsies and Conception. Also the retentive or altering faculty of the womb is never idle; so that when it receives diseased and unfruitful seed, it suffers it not to corrupt, but turns it into wind. As *Hippocrates* writes, *when the womb is stretched by wind from the Belly, women think they have conceived.*

Lib. de nat. pueri.

Chap. 11. *Of the Dropsie of the Womb.*

THey are also deceived, and think they are with child: when there is water that swels the womb, this is a Dropsie of the womb. This water is either in the Cavity or between the Coats of the womb, or in its Vessels. *Vesalius, Marcellus Donatus* shew that water is in the Cavity: for it doth not presently by its plenty or quality, force its passage out, because the Orifice is not alwaies open, and Nature gathers it by degrees, and is used to it.

Vesal. lib. 6. decorp. hum. Fab. Mar. Do. de hist. me mira. l. 4. c. 21. Tetrab. 6. 4. ser. 4. cap. 79.

Ætius saith, there are sometimes Bladders of water in the womb. And *Christopher Vega* saith, that *Leonora* thought that she had gone 6 months, and then voided sixty Bladders of water, and seven pieces of flesh, like that of the Spleen in Membranes.

There is sometimes a Dropsie of the Womb with Conception, as *Schenstius* and *William Fabricius* saith of his own Wife.

Lib. 4. obser. cent. 1. obser. 56.

The Causes. Are gathering of water from moistness mixed with the terms, and from an evil Sanguification in the Liver and Spleen from their weakness, or from errors in Diet; or from weakness of the womb,

womb, from hard travel, or often mischances, cold air or water, or whatsoever hurts the heat of the womb.

Also stoppage of the terms doth cause gathering of water; for the water useth to be evacuated with them. Many take this for the only cause.

Sometimes the tunicles of the womb may be divided in some place, and water may be gathered between them.

Hyppocrates saith, the terms are fewer, and cease before the time: the bottom of the Belly swells, and the Paps are soft, without Milk, and she thinks she is with child. By these you know it is a Dropsie. *The Signs.* 1. *De morb. mulier.*

But because Doctors and Midwives are often deceived, you must distinguish this from other Swellings.

When a woman is sound, and useth a sound man, the womb by degrees swells, and the child moves in its time; but often there is a Dropsie with Conception before or after: therefore in a Dropsie the tumor is equal, according to the largeness of the womb and Belly, and not pointed as in a woman with child.

Secondly, if the woman be in years, and hath not conceived before, and hath a good colour, it is a sign of a Dropsie rather then a Conception. If the tenth month be past, and the child moves not, nor the Breasts swell, but a soft, say there is Dropsie of the womb. Thirdly, in a true Conception, women are better after some months, and the Symptoms abate: but in a Dropsie they increase still.

It is distinguished from a Mole by the weight in the bottom of the Belly.

From an inflation, because the Belly is stretch-

ed in that, and ſounds being ſtriken: but is ſoft in a Dropſie.

It differs from the Dropſie of the Belly, becauſe the Face is pale or wane, in that from the diſtemper of the Liver, there is thirſt; but in the Womb-dropſie ſhe is of a good colour, except the Liver be alſo bad.

It differs from Inflammation of the womb: for that is with a conſtant Feaver, and the Symptoms of it, and from other tumors which are harder: but in a Dropſie of the womb, if the Belly be preſſed, it yields.

You ſhall know whether it be from the fault in the womb principally, or from ſome other part, thus. If the Woman be of a good colour, and there were only ſome diſeaſes and cauſes that might hurt the womb, as abortion, hard travel, ſtoppage of terms, or too many of them, then the womb is chiefly affected. But if there be ſigns of a diſtemper in the whole body, or in the Liver or Spleen, and the colour is bad, it is conſent from other parts.

You ſhall know whether the water be in Bladders or in the Cavity of the womb, thus. If you find the Orifice of the womb cloſed, and there is little pain, it is in the Cavity. But if the Orifice be open, and there is great pain, it is in Bladders or without the Cavity.

The Prognoſtick. If the humor in the womb be not corrupt, this diſeaſe is of long continuance, but may be eaſily cured. It is eaſier cured in the cavity, then when it is in Bladders, and between the tunicles. A Woman after Conception having a Dropſie of the womb, her child dieth, and ſhe is in danger.

The Cure. When it is from ſtoppage of terms, and new, and the ſtrength firm, open a Vein in the Legs, otherwiſe bleed not. I urge

Purge according to the Humor, with reſpect to the Womb, as in Chap. 6. of a cold Diſtemper.

Then purge Water. Take *Angelica and Mudder roots, each half an ounce; Calamints, Pennyroyal, Mugwort, Lovage, each a handful; Savin a pugil; boil them in wine, and ſweeten it with Sugar,* Or make Broaths with the ſame. Take *Dianiſum, Galangal, each half a dram; Oyl of Aniſeeds, Cloves, each five drops; Sugar three ounces, make Rouls.*

Inject into the Womb as in Dropſies. Take *Aſarum roots three drams, Pennyroyal, Calaminis, each half a handful; Savin a pugil, Mechoacan a dram, Aniſeed, Cummin, each half a dram: boil, take ſix ounces ſtrained, Oyl of Elder and Orris, each an ounce: make a Clyſter.* Or uſe Peſſaries. Take *Agarick a dram, Coloquintida half a dram, Guidium ten grains, with Honey and Wool make a peſſary.*

Make Fomentations and Baths of Danewort, Mercury, Elder, Pennyroyal, Organ, Chamomil flowers, Bayberries, wild Cowcumbers, Broom, Carrot, Rue ſeeds. And anoint after with Oyl of Elder, Danewort, Orris, with drops of Oyl of Angelica, Aniſe, Caraway.

Sulphur Baths are good, and thoſe of Niter, or the Plaiſter of Bayberries, or Snails to the bottom of the Belly. Vomiting and Neeſing break the bladders. Give Clyſters at the fundament as in Dropſies. Take *Mercury leaves, Danewort, Soldanella, Mugwort, Motherwort, each a handful; Chamomil, Elder, Broom flowers, each a dram: boil, and to ten ounces ſtrained, and juyce of Beets, Mercury, Danewort, each ſix drams; Boys urin an ounce and half, Hiera ſix drams, Honey half an ounce, make a Clyſter.*

Let

Let the Dyet be drying, as in Chap. 5.

Chap. 12. *Of a Tumor in the Womb, from blood in its Veins.*

THis Diſeaſe makes Women think they are with child alſo. For blood long detained in the Veins about the womb, ſtretcheth them outwardly, and twiſted them, and the Veins in the ſubſtance of the womb are full and ſtretched, and make it larger. But when the terms flow, it falleth again, except there be a Cachexy or Dropſie.

This is onely from ſtoppage of Terms, and is cured by provoking them.

Chap. 13. *Of Inflammation of the Womb,*

IF the blood that comes to the womb, get out of the Veſſels into its ſubſtance, and grow hot and putrefie, it cauſeth Inflamation, either all over, or in part, before or behind, above or below, on the right or left ſide.

The Cauſes. Blood is the immediate Cauſe, which is pure or mixed; therefore the Inflamation, is either an Eryſipelas, Oedama or Scirrhus, as Flegm, Melancholy, or Blood abound. Blood is either ſent to, or drawn by the womb. By heat or pain it is ſent to it, when it aboundeth: or it is hot or thin, and when the blood is moved by hot Air, Exerciſe, Paſſions, as anger or hot diet.

The Signs. There is a tumor with heat and pain in the region of the womb, with ſtretching and heavineſs in the Privities; and if you put in your finger, you'l

you'l feel the heat, and ſhe more pain; there is a feaver ſometimes called *Lipyra*, when there is cold without, and heat within. The tongue is dry and black, with watching, doting, toſſing to and fro, the breaſts are pufft up and pained. There is headach to the roots of the eyes, and a pain in the groyns, hips, midrif, pleurá and ſhoulders: ſhort wind, and like a Pleuriſie, with loathing, vomiting, hickets. The belly is bound, the pulſe is ſmall, and often and weak, but at firſt darting and quick. And *Hippocrates* ſaith, *If the womb be inflamed, the terms are ſtopt, and the neck of it is like a Spiders web with many ſmall veins, &c.* 2. *De morb. mulier.*

If it be inflamed before, the pain is about the pubes, and the urin is ſtopt. If behind it is in the loyns, and the belly is bound. If it be inflamed in the bottom, the pain is towards the navel. If it be from pure blood, the Symptoms are leſs: if from choler, ſtronger: the thirſt is more, the watching greater; if from melancholy, all are worſe.

If it be all over the womb, it is dangerous, and few eſcape it. An Eryſipelas in a woman with child is deadly, becauſe there is an abortion, and the Mother dies: the worſe the Symptoms, the greater is the danger. And it is ſafer to diſcuſs an inflamation then to ripen it: if it turn to a Schirrus it is laſting, and makes a Dropſie. *The Prognoſtick.*

If it be not after abortion or a flux of blood, open a vein in the Arm, or cup and ſacrifice the ſhoulders. Bleed not in the foot, leaſt you draw blood more to the womb; but afterwards to derive, if it be from terms ſtopt, you may. *Galen* ſaith, *You may divert the blood by bleeding in the arm, or cupping the breaſts, and you may derive it by opening the ankle-vein, and cupping upon the hips.* *The Cure.* Ga. 2. ad glau. c. 2.

If

If there be choler, purge it with Syrup of Roſes, Manna, Rhubarb, Diacatholicon; and uſe not ſtrong movers of the terms.

Uſe Alterers and Coolers, as Juleps and Emulſions, and provoke ſleep, and if there dotage, give Narcoticks.

After the Univerſals uſe Repellers and Anodynes. As, take *Houſleek, Purſlane, Lettice, Venus-navel, Vine leaves, each half a handful; boyl them in wine, add Barly meal two ounces, Pomegranate flowers two drams, Boyl a dram, with Oyl of Roſes, make a Pultis.* Or, Take *Diachylon ſimple two ounces, juyce of Venus-navel and Plantane, each half an ounce; Oyl of Roſes an ounce, Sugar of Lead a dram, make an Oyntment in a leaden Morter.*

Make Injections of the ſame Herbs, or of Milk and Roſewater. Or, Take *Plantane, Venus-navel, Lettice, each a handful; red Roſes two pugils, boyl, and add Oyl of Mirtles an ounce, Roſe-vinegar half an ounce, make an Injection.*

Make Clyſters of the ſame Plants in a ſmall quantity, leaſt they oppreſs the Womb.

Take *Althæa roots an ounce, Mallows, Violets, Lettice, each a handful; Nightſhade half a handful, Violets, Roſes, each a pugil; ſweet Prunes ten, Linſeed half a dram, boyl them in Barley water, to ſix ounces, ad Oyl of Roſes three ounces, make a Clyſter.*

An anodyne Fomentation. Take *roots of Althæa, Mallows, and Violets, each a handful; red Roſes, Melilot, Chamomil flowers, each a pugil; boyl them for a Fomentation.*

Or uſe a Cataplaſm of white Bread and Milk.

In the progreſs diſcuſs. As, Take *powder of Althæa roots an ounce, Chamomil and Melilot flowers, each two drams; Mugwort half an ounce, Barly and Beanflour, each an ounce; boyl them in ſharp wine,*

wine, add Hogs greaſe, Oyl of Chamomil and Lillies, each an ounce; make a Cataplaſm.

If the inflammation turn to matter ripen it: As, Take *powder of Althæa roots Chamomil flowers, Melilot, Lineſeed, Fœnugreek, each an ounce; Figgs eight, boyl them, add yolks of four Eggs, and half a ſcruple of Saffron, make a* Pultis.

After it is ripe, break it by motion of the body, coughing, neeſing, cupping, or by Peſſaries As, Take *Figgs an ounce, Rue half a handful, boyl them ſoft, ad Honey and Leaven, each half an ounce; Pigeons dung, Orris roots, each half a dram; with wool make a Peſſary.*

After it is broken, the pain abates, then cleanſe and heal the ulcer as in Sect. 1. c. 8. of an ulcer of the womb. If it break about the bladder give an Emulſion of cold Seeds, Whey, and Syrup of Violets.

Let the diet be cool, with Barley water warm, Abſtain from Wine; to the declination of the diſeaſe, let the belly ſtill be kept looſe.

Chap. 14. *Of a Scirrhus and Cancer in the Womb.*

AN earthy matter left after an inflammation makes a hard tumor called a Scirrhus, and ſometimes it is without an inflammation. It is a proper Scirrhus when there is neither ſenſe nor pain; it is improper when there is a little ſenſe. It is ſometimes as big as a man head; ſometimes the whole womb is a Scirrhus, ſometimes onely part of it. *Paræus l. 23. c. 36.*

The immediate Cauſe, is a thick earthy humor, as natural melancholy, when a thick humor *The Cauſes.*

mor

humor is gathered in the womb, there is a Scirrhus without inflamation aforegoing; this is usual in melancholy women, and such as are not clensed by their terms, or have the Pica or greensickness, and are fifty years old.

Other humors sometimes breed a Scirrhus after inflamation, when cold astringents have been used disorderly: for then the humor is fixed to the part and hardned. The same may be from hot discussers, which send forth the thin matter in an inflamation, and fasten the thick.

The Signs. The tumor is to be felt, it yields not, and is without pain, the terms flow not at first, or very little, and afterwards there is a great flux of blood. If an inflamation went before, and the part is heavy and burdened, it is a sign of a Scirrhus. She is unweeldy, sloathful; and you may know from what humor it is, by the signs of the humors predominating in the body, and the part pained will shew you in what place it is.

The Prognostick. A Scirrhus easily turns to a Cancer. And when the terms are stopt, there is a Dropsie of the womb or belly. It is easier cured in the neck then in the womb it self.

The Cure. Moisten and heat the cold and dry humor, with Borage, Bugloss, Fumitory, Succory, Epithymum, Polypody. Then purge with Polypody, Senna, black Hellebore, and the like. As Take *roots of Althea, Lillies, each two ounces; Mallows, Violets, Althea, Brankursine, each a handfull; Mugwort, Calamints, Chamomil flowers, each half a handful; Fœnugreek and Linseed, each half an ounce; boyl them for a Fomentation, or Bath, or to a Cataplasm, with Linseed, Fœnugreek, each an ounce, Figs six, Orris powder two drams, Saffron half a dram, Hens greese and Oyl of sweet Almonds as much as is fit.* Or,

Or, Take *Bdellium, Ammoniacum, Galbanum, each as much as you please: beat them in a Mortar, with Oyl de Been and Lillies, add Mucilage of Fœnugreek, Liniseed, Figs, make a Liniment, or with Wax a plaister.*

Or, Take *Oyl of Capars, Lillies, sweet Almonds, Jesamine, each an ounce; fresh Butter, Hens grease, Goose grease, each half an ounce; mucilage of Fœnugreek, Althæa and Ointment of Althæa, each six drams; Ammoniacum dissolved in Wine an ounce, with wax make an Oyntment.*

Make Injections thus. Take *Bdellium dissolved in wine, Oyl of sweet Almonds, Lillies, Chamomil, each two ounces. marrow of a Veal bone, Hens grease, each an ounce; with the Yolk of an Egg.*

In a bastard Scirrhus, You may use Healers and Digesters better, and Ammoniacum, and hotter Fats.

Internal Medicines, are Steel, &c. of which in Obstruction of the Womb, and Scirrhus of the Spleen.

As for Diet, abstain from breeders of gross and slimy humors, and from hot dryers.

Cancer of the womb.

What may be said of this, is said before, only a Cancer may seize upon the substance of the womb; but it is more usually in the neck of it.

Chap. 15. *Of the displacing of the Womb; and first of the Ascent of it.*

WHen the womb falls out of the privities, it is called *Procidentia uteri*; this is ordinary,

Eustach. rud. lib. 2. pract. c. 5.

try. But the ascent or going up of the womb is more unknown. Many grave Anatomists hold, that the womb doth ascend, if sweet things are applied to the Nose. If to the Privities, that it descends. If stinking Scents come, the womb flies from them, and it is to be seen by breathing altered, and by some Meats that the womb greedily desires, and catcheth up.

6. De lo. off. c. 5.

Galen overthrows this Opinion, and saith that the womb doth move after a sort, and ascend; but it is very little, and not to be demonstrated. Nor can it arise to the Stomach, it is tied with such strong Ligaments to its place; and when it falls out the Ligaments are extended by moisture, and falling of it down. And there is no reason why the Ligaments, though loose or wet, it should go up so speedily, and come down again. For falling down is by degrees, and it is not soon brought up again. And though it be enlarged in Conception, it is by degrees and equally, not suddenly in one side. Nor as the Ligaments made very loose in Conception, and the bottom of the womb is not tied, the Ligaments being only on the sides.

But this cannot be denied, which women affirm, that they feel a body or ball moving about the Navel, and a Physitian or Midwife may feel it. Therefore let us inquire what it is, if it be not a womb. That Body which you may feel stir, is the Stones, and that blind Vessel which *Fallopius* found out, which he compared to the great end of a Trumpet, called *Fallopius* his Trumpet. For the Stones hang, and the body of the Trumpet is like a Pipe loose and moving, and when they are full and swell with corrupt Seed and Vapors, they move to and fro, and ascend as high

as

as the navel. And the ſtones with the Trumpet make this round tumor of the Womb, which is felt in Women, as *Riolanus* obſerves. *Antropoge. lib. 2. c. 34.*

Whatſoever makes corrupt ſeed in the ſtones of a woman, and fills them with evil vapors or wind, is the cauſe; of which in ſuffocation of the womb. For the cauſe is like in both, only in ſuffocation the Symptoms are worſe, becauſe the evil vapors are then more freely carried by the veins, arteries and nerves, afflict the principal part. *The Cauſes.*

The woman and others may feel a round body, and ſhe findeth a pain at her heart, and ſhort breath, without ſleeping or doting, or other Symptoms, and there were cauſes that diſturbed the womb. *The Signs.*

It is not dangerous, yet not to be ſlighted: for it may turn to the ſtrangling of the womb, when theſe evil vapors move to the noble parts. *The Prognoſtick.*

Let the aim be at the corrupt ſeed, and vapors which muſt be diſcuſſed and evacuated, as in ſuffocation of the womb. *The Cure.*

Chap 16. *Of falling out of the Womb.*

SOmetimes it falls to the middle of the thighs, or to the knees almoſt, or hangs a little out.

The Womb changeth its place, when the ligaments by which it is bound to the other parts are not in order. There are four, two above broad and membranous that come from the Peritonæum, and two below that are nervous, round and hollow. Beſides, it is bound to the great veſſels by veins and arteries, and to the back by nerves. *The Cauſes.*

Now the place is changed when it is down another way, or when the ligaments are loose, and it falls pown by its own weight. It is drawn on one side, when the terms are stopt, & the veins and arteries are full, those namely which go to the womb: if it be a mole on the one side, the liver or spleen cause it, by the liver-veins on the right side, or the spleen on the left, as they are filled more or lesse.

It also falls down by the loosning of the parts, to which it is fastned: but how that can be, it is not clear.

l. 2. De morb. mulier. *Hippocrates* saith, *It comes from external causes, as from cold of the feet or loins from leaping or fear, cutting of wood, or running down a hill, and the like,* these make the ligaments moist and loose. Also it may be from cold after childbearing, getting into the womb when the terms flow, sitting upon a cold stone, and the like.

Platerus. Others say it comes from the solution of the connexion of the fibrous neck, and the parts adjacent, and that is from the weight of the womb descending: this we deny not. But when the ligaments must be loose or broken. But women in a dropsie could not be said not to have the womb fall down, if it came only from loosnesse. But the cause in them, is the saltnesse of the water, which dries more then it moistneth.

The Signs. If there be a little tumor within or without the privities like a skin stretched, or a weight felt about the privities, it is only a descent of the womb: but if there be a tumor like a Goose Egg, and a hole at the bottom, there is at first a great pain in the parts to which the womb is fastned, as the loyns, the bottom of the belly, and the privities, and the Os sacrum, from the stretching or breaking

breaking of the ligaments: but a little after the pain abateth, and there is an impediment in walking. Sometimes blood comes forth from the breach of the veſſels, and the dung and urine are ſtopt, and a Feaver and Convulſion.

When it is near, it is eaſily cured; when old, it is hard to be cured, but not deadly, only it is troubleſom and naſty. It hinders conception, and keeps terms from flowing orderly. If it be with pain, Feaver or Convulſion, it is deadly, eſpecially in women with child. That which comes from corroſion of the ligaments, is dangerous. *The Prognoſtick.*

The Cure.

Firſt put it up before the air alter it, or it be inflamed or ſwollen. Therefore firſt give a Clyſter to remove the excrements. Then lay her upon her back with her legs abroad, and thighs lifted up, her head down, and take the tumor in your hands, and thruſt it in without violence.

If it be ſwollen by alteration and cold, foment it with the Decoction of Mallows, Althæa, Line, Fœnugreek ſeed, Chamomil flowers, Bayberries: and anoint it with oyl of Lillies, and Hens greaſe. If there be an inflammation, put it not up yet. It may be frighted in, by ſhewing of red hot iron, and acting as if you would burn it. *Roder a. caſtro. de morb mul. l. 2. c. 17.*

Firſt, ſprinkle upon it the powder of Maſtich, Frankincenſs, and the like. As, Take *Frankincenſe, Maſtich, each two drams; Sarcocol ſteept in Milk a dram, Mummy, Pomegranate flowers, Sanguis Draconis, each half a dram.*

When it is put up, let her lie with her leggs ſtretched, and one upon the other, for eight or ten dayes, and make a Peſſary like a Pear, of Cork or Spung put into the womb, dipt in ſharp wine or juyce of Acacia, with powder of Sanguis Draconis, Bole, Maſtich, or the Counteſſes Oynt-

ment, with Galbanum and Bdellium.

Apply a Cupping-glasse with great flame under the navel or paps, or to both kidnies, and lay this Plaister to the back. Take *Opopanax* two ounces, *Storax liquid* half an ounce, *Frankincense*, *Mastich*, *Pitch*, *Bole*, each two drams; with wax make a Plaister. Or,

Take *Labdanum* a dram and half, *Frankincense*, *Mastich*, each half a dram; *wood Aloes*, *Cloves*, *Spike*, each a dram; *Ash coloured Ambergreece* four grains, *Musk* half a scruple, make two round Plaisters to be laid on each side the Navel. Make a Fume of a Snail skin salted, or of Garlick, and let it be taken in by a Funnel.

Use astringent Fomentations of *Bramble leaves*, *Plantane*, *Horstails*, *Mirtles*, each two handfuls; *Wormwood* two pugils, *Pomegranate flowers* half an ounce, boyl them in wine and water. Or inject this with a Syringe. Take *Comfrey roots* an ounce, *Snakeweed*, *Pomegranate flowers*, each half an ounce; *Rupturewort* two drams, *Yarrow*, *Mugwort*, each half an ounce; boyl them in red Wine. Then use Sulphur Baths.

To strengthen the womb: Take *Harts-horn*, *Bayes*, each a dram; *Mirrh* half a dram, make a powder for two dises, give it with sharp wine. Or, Take *Zedoary*, *Parsnep seeds*, *Crabs eyes* prepared, each a dram; *Nutmeg* half a dram: give a dram in powder: but use stringents warily, lest you stop the courses, and cause worse mischief.

If it fall out from evil humors that flow to the womb, and loosen the ligaments, purge the body, and then use dryers, as the decoction of China, Sarsa and Guajacum.

To keep it in its place, make Rowlers and ligatures, as for the Rupture, and use Pessaries in

to the bottom of the womb, that may force it to remain: of which *Francis Rouſſet* hath written at large, and ſhews that they neither hinder Conception, nor bring any inconvenience; nay, that they help Conception, and retain it, and cure this diſeaſe perfectly. And *Gaſpar Bauhinus* confirms the ſame in his Appendix to *Rouſſet*. *Lib. de partu Cæſar. ſect. 6. cap. 3. & 4.*

You may uſe Circles or Balls inſtead of Peſſaries. As, Take *roots of wild Vine, make round Circles or Balls of them greater or leſs, as the neck of the womb is.* Then, Take *Virgins wax melted with white Roſin or Turpentine, dip the balls in till they are fit, put one into the neck of the womb, that will hold in being juſt fit: let it not be taken out till it fall out, and then put in another, if ſhe be not cured.*

If it grangrene and ſphacelate, cut it quite off: if ſhe fear cutting, take it off by Ligature, of which *Rouſſet* who ſhews the way, and ſaith that it may be cut off without danger of life. *Lib. de partu cæſ. ſect. 4. cap. 5. hiſt. 6.*

He tells alſo of the place where you muſt cut, and in Sect. 4. *de partu Cæſareo*, where the Ligature is to be made. *Ibid. ſect. 4. cap. 5.*

Let the diet be drying, and aſtringent, and glewing, as Rice, Starch, Quinces, Pears, green Cheeſe. Avoid Summer-fruits. Let the Wine be aſtringent and red.

The Cure of the inclining of the Womb.

When it inclines to the ſides, after Univerſals apply Cupping glaſſes to the other ſide, and let her ſtill lie on the other ſide; and let the Midwife anoint her finger with Oyl of ſweet Almonds, and draw it a little by degrees to the other ſide.

Chap. 17. *Of the Rupture of the womb.*

FEw Physitians have seen this, I never read of any; but once I saw it, of which in my Institutions, *lib.* 2. *part* 1. *cap.* 9.

Chap. 18. *Of wounds, and breaking of the womb.*

IT is seldom wounded, by reason of the divers defences it hath; but sometimes the Chirurgions wound it in cutting out of the Child: of which *Hollrius, inter rara. no.* 8. he speaks of a Woman with child in *Paris*, that her childs hand put forth at the Navel, and was so in travel 15 dayes, and both child and mother were safe.

The Signs. It is evident, if it be made by the Chirurgion in cutting out of a Child; and you may know it by the place, if it come otherwise. There is blood and matter that flow out at the neck of the

The Prognostick. womb. There is more pain when it is in the neck of the womb, then when it is in the bottom.

These wounds are cured, as appears by the Cæsarean Birth or cutting: but they are dangerous, by reason of the strange Symptoms, and the consent of the parts.

The Cure. Use Consolidates or Healers: and if there be pain, Anodynes or Pessaries made of Wax-candles dipt in Wound-oyntments. Or,

Take *Wax, Turpentine, Goose grease, Butter, each a dram; Honey, Deers marrow, Oyl of Roses, Bulls grease, each two drams.* Or, Take *Frankincense,*

kincenſ., Maſtich, Ceruſs, Galbanum, each half an ounce: mix them all with white wine, then add Pompholix an ounce, and with Wax and Oyl of Roſes, make an Oyntment.

Make Injections or Clyſters for the Womb, of the Decoction of round Birthwort, Cypreſs, boiled in ſteeled Water and ſharp Wine, with a little Hydromel, Agrimony, Mugwort, Plantane, Roſes, Schænanth, Horehound.

Chap. 19. *Of Ulcers and Rottenneſs of the womb.*

THough the neck of the womb be only ſubject to Ulcers, as we ſhewed: yet the ſubſtance of the womb hath been ulcerated, and it hath been obſerved to rot, when it hath fallen out, and to fall away.*As we ſaid of a Woman at *Avinion*, that after lived ſome time. And the Examples of *Rouſſet* ſhew, that it may be ſafely cut off.

Alſo a child dead in the womb, may cauſe an Ulcer, and divers Hiſtories witneſs in *Albucaſis*, and *Alexander Benedictus*, *Mauritius*, *Cordæus*, and many others. *Lib. de part cæſar. chir. c. 76.*

How theſe ulcers and rottenneſs of the womb are cured, is ſaid in *ſect.* 1. *cap* 8. where we ſpake of Ulcers of the neck of the Womb; and *cap.* 10. of Fiſtulaes of the Womb.

Chap. 20. *Of the Diſeaſes of the Stones, and Veſſels of Procreation in women.*

IT is apparent by Hiſtories written by grave and learned Men, that the Stones of Women

and there Seed-vessels are many times grievously distempered, when the womb joyned to them is not. Sometimes water is gathered about the stones, as *Gaspar Bauhinus*, *John Schenkins* write, and he hath another History, *Lib. Obser.* 3. from *John Heintz*, of a Maid that desired a little before she died, that her body might be opened, to test fie her innocency. In which, besides other things remarkable, the stones were found swollen as big as a head of a young child; blewish and spungy, much water came out of them, and that made her Belly swell, and she taken to be with child: *but the truth appeared*, and her Chastity testified.

In append. ad Rousset. tom 2. de partu Cæsar.

THE

THE FOURTH BOOK THE SECOND PART.

Of the Symptoms in the Womb, and from the Womb.

Chap. 1. *Of Weakneſs of the womb.*

THere are many Symptoms from the Womb. Of thoſe in the womb: the firſt is weakneſſe, ſo that it cannot perform its actions.

The action of the womb is twofold: private and publick. By its private action, it makes its nouriſhment of bleod that comes to it.

By

By its publick action, it serves for generation. If the private faculty be hurt, and the nourishment not well made, there is a superfluous moisture, and then weakness without other faults of the Organ or unity divided.

The Causes. The first Cause is distemper, when the manifest qualities are changed, or when the natural heat is suffocated or dispersed; or when the occult qualities are changed. Heat in the Womb makes a distemper, if it be too much, by which the womb sucks more then it can concoct; this is not properly weakness: but that distemper is weakness, when the action is either not done, or weakly done. But cold rather makes weakness in the womb, by which it cannot make the sufficient quantity of nourishment, hence excrements are heaped up, and it cannot perform its actions. Also a moist distemper makes weakness, by which it can neither keep seed nor child. It is also weak from loosness.

The Signs. Little desire of Venery, and no pleasure therein, argue weakness of the womb, flux of Seed, often abortion, pain in the Loins and Pubes, when the Terms are coming, farts from the Womb, Headach, and the like.

Part 1. sect. cap. 2. & 3.

The signs of a cold and moist distemper with or without matter, are already declared.

The Prognostick. It is a great disease, by reason of the divers Symptoms in Women that have conception hurt. It is worst when it comes from dispersing and extinguishing of the natural heat.

The Cure. We have shewed how distempers of the womb are cured: but the dispersing of the Spirits and natural heat, is cured by things that hinder the loss

loſſe of Spirits, and ſtrengthen the womb, as Spices, Cinnamon, Cloves, Nutmeg, Mace, Diacalaminth, Aromaticum roſatum, Diaxilaloes, roſata Novella, Treacle, Mithridate. Outwardly by Oyl of Lillies, Nard, Lavender: and Aſtringents when the womb is looſe.

Things that help the womb in the whole ſubſtance, are in the Chapter of the cold and moiſt Diſtemper, as Aqua vitæ for Women. Or this: Take *Caſtor three ounces, Saffron two ounces, extract them ſingular, add to both Extract of Mugwort two ounces, of Angelica a dram, Magiſtery of the mother of pearl a dram, Oyl of Cloves a ſcruple, of Angelica, and of Amber, and of Nutmegs, each half a ſcruple.*

Let her eat meat of much nouriſhment, and drink good Wine.

Chap. 2. *Of the Itch of the womb.*

THis is more in old then young women, and muſt be diſtinguiſhed from the Frenzy of the womb: for here is only a deſire to ſcratch the Privities, ſo that they cannot ſleep. Nor is it with deſire of Copulation, as in the Fury of the Womb.

It is a ſalt humor that is ſerous and aduſt that cauſeth it, that is ſent to the neck of the womb, and the privities. How it comes there, I ſhewed in Ulcers of the Privities. *The Cauſes.*

It is known by her Relation, and often putting her hand to the privities.

It

The Prognostick. It is more troublesome then dangerous, because it hinders sleep.

The Cure. First, purge the whole Body, and if there are signs of Plethory, and strength permits, bleed in the Arm. Then qualifie the sharp salt humors with cold and moist means, and remove them from the Privities. Foment with a Decoction of Lettice, Plantane, Willow, Dock roots; and then anoint with *Galens* Cooler. Or dip a Pessary in this Oyntment, and put it in. Or, Take *Allum, Niter, Sulphur, each six drams; Staphisager an ounce, with Rose-vinegar and fresh Butter, make a Liniment.*

If these will not cure, use stronger, as the Oyntment of Elicampane with Quicksilver. Or, Take *black Sope, Staphisacre, each a dram; quick Brimstone half an ounce, Quicksilver two drams, with Rose-vinegar and Hens grease, make an Oyntment.*

Let the meat be of good juyce, cooling and moistning. Take heed of Spices, sharp and salt meats.

Chap. 3. *Of pain in the womb.*

THere is pain in the body of the womb, with other diseases sometimes: as the Colick-pains woven in the bottom of the Belly, and in the Loins and Hips; and is called the pain of the Womb. It is often in women with child, as the inflammation of the womb. It is burning and beating, it binds the Belly, and stops the Urin.

The Causes. Solution of unity is the Cause of all pains: and this is from the stretching of the Womb and its Vessels, or corrosion. Stretching is from wind,

or

or clotted blood in the cavity of it, and when Nature cannot expel it by reaſon of the ſtraitneſſe of the part, there is pain.

Alſo pain is from ſtretching of the veſſels before the terms flow, when they are cloſe, and the blood thick, and this pain is increaſed by external cold, eſpecially after heat. Sometimes there is a gathering of humors about the womb, when the terms flow, and are foul, and they get into the membranes, and ſtretch them. The ſame may be from corrupt Seed, that ſtretcheth the veſſels.

Or from ſharpneſſe and corroſion in the neck of the womb, when ſharp humors flow through it, and twitch it. *The Signs.*

The pain is manifeſt, but let us look at the ſigns of the cauſes. If it be from clotted blood, there was a flux of the ſame, and the pain is fixed about the oriſice of the womb. If there were external cauſes, the patient will relate. If it be from Seed, there is ſuffocation of the Womb.

The greater the cauſe is, and the more vehement it works, the more is the danger. *The Prognoſtick.*

If there be pain, and fear of fainting, look to that before the cauſe, with Anodynes and Narcoticks if need be. *The Cure.*

If it be from wind, ſee inflation of the Womb.

If it be from clotted blood, diſſolve and evacuate it, with hot and attenuating Medicines, made into Fomentations, Baths and Oyntments. It is good to apply Treacle to the region of the Womb, or put it in with Rue and Honey. Or give a Clyſter to the Womb, of Rue, Fœnugreek ſeed, and Oyl of Rue and Orris. Or give Treacle, and Cinnamon water.

If the veſſels of the womb are not open enough for

for the terms. See in the ſtoppage of the terms.

If there be wind, make a Clyſter thus. Take *Mercury, Mugwort, Calamints, Pennyroyal, each a handful; Chamomil and Melilot flowers, each half a handful; Fænugreek and Linſeed, each an ounce; boyl them; in a pint ſtrained, diſſolve Hitra, Benedicta laxativa, each half an ounce; make a Clyſter.* Give *Mugwort, Zedoary water, Eſſence of Caſtor, Treacle, or Womans Aqua vitæ, of which before.*

Make a Clyſter for the Womb, thus. Take *Mugwort, Calamints, Bettony, each half a handful; Gith, Cummin, Carrot, Aniſeeds, each a dram; Spike, Schœnanth, Nutmeg, Cinnamon, each a dram; boyl them in Wine.*

Then fill an Ox bladder half full with Oyl of Lillies and Dill, and apply it to the belly.

Or, Take *Oyl of Lillies, Orris, each an ounce; diſtilled Oyl of Angelica a dram, Gooſe and Hens greaſe, each half an ounce; Mucilage of Line and Fænugreek ſeed made with Mugwort water, each three drams; ſeeds of Cummin, Carrots, Caraway, each a dram; with Wax make a ſoft Oyntment.* Or, Take *Pellitory two handfuls, Mercury a handful, beat them, add Chamomil flowers, Cummin, Aniſe, Carrots ſeeds, each a dram; two yolks of Eggs and Oyl of Lillies, make a Cataplaſm for the belly.*

Apply Plaiſters to the Navel, and Cupping-glaſſes with great flame to the Region of the womb; or dry Fomentations of Oates, Milium, Aniſe, Cummin, Carrot ſeed in a Bag. And uſe Peſſaries, as, Take *Harts Marrow, Turpentine, Wax, Gooſe greaſe, each three drams; Siffron a dram, yolks of Eggs ſeven, with Oyl of Lillies, make Peſſaries.*

If the humors and wind is malignant, mix Scorronera, Bezear ſeeds, and roots of Angelica,

water of Zedoary, Treacle, Mithridate, and the like in Suffocation of the womb.

Chap. 4. *Of the Diſeaſes of the womb, that come from ſweet ſcents and ſtinks.*

THere is a particular Symptom in the womb which breeds great admiration, that it delights in ſweet ſcents, and is offended with ſtinks. And it is certain: for if Musk, Civit, or the like, be but put to the Noſe of a woman that is ſubject to fits of the Mother, they grow ſick; and if the ſame be put to their privities, and ſtinks to the Noſe, the fit of the Mother ceaſeth.

It is hard to give the reaſon of this, many wiſe Men have given their opinion: but they diſagree among themſelves, and ſatisfie me not, neither do I promiſe to ſatisfie others. But it is probable to me that the womb is not delighted with ſcents, as ſcents: for the privities have no ſmelling, and the ſenſe of ſmelling doth not reach ſo far; but the quality by which it is well or ill, is occult, and not to be explained, and to be ſeparated from the odours.

If any ask what that quality is, I anſwer, there are many qualities in Nature that are hid from our ſenſes, and yet we cannot deny them, becauſe we ſee their effects, as the quality in a Dogs Noſe, we cannot apprehend but the Dog perceives it.

But how theſe qualities come to the womb, is by no other way but by the open way by the privities, by which Spirits get into the womb, and in the ſuffocation of the womb ſweet things pro-

Quomodo uterus bene olentia recipiat.

fit,

fit, because they strengthen it by a peculiar quality to disperse the venemous air, and draw down the Spirits and humors. But if they be put to the Nose, the womb consents by the Sympathy of the organ of smelling, and the brain with it.

Quomodo bene olentia hysteritis noceant.

This is by the Nerves and Arteries, for the heart is presently refreshed with a sweet scent, because it presently pierceth into it being spiritual, and there is a great consent of the womb with the brain and the smelling, as is seen by the tryal of barrenneſſe, by a Fume from *Hippocrates.*

5. *Aphor.* But we must observe that sweet scents are acceptable to all Wombs, and stinks are not, but the same Symptomes are not in all Women from them; for they who have a Womb of a good constitution with no evil humors in it, endure sweet things well, and delight in them, but they who are unclean, hate sweet things, and often fall into fits by them, because while the womb is delighted with that sweet and hidden quality with which it hath a peculiar Sympathy, the evil humors that lie in the Womb (especially if there be any corruption from Seed) and the Seed also are stirred, and when the Spirits flie up, they take the bad humors with them, and send bad vapors to the heart which cause suffocation, and other Symptoms. But when the same scents are put to the privities, the womb is refreshed with them, and the Spirits are quiet, or move to the scents. And so the humors (if there be any) are still, or else move downward. But stinks on the contrary, by reason of their Antipathy with the Womb, voided by the Spirits, and so the humors move downwards, and often there is an abortion thereby.

What

What is ſpoken of ſweets Scents, may be underſtood of all ſweet things, and this is our Judgement in a matter ſo difficult.

THE

THE FOURTH BOOK

THE SECOND SECTION.

Of the Symptoms in the Terms, and other Fluxes of the Womb.

Chap. 1. *Of the Flux of the Terms.*

BY Divine providence the blood which is voided every month, is kept in when there is a Child. For if it be its Nature, it is not ill, but only superfluous till they conceive; nor is it more an Excrement then Seed and Milk.

The terms commonly begin at fourteen, and then the hair appears on the privities, he Breasts swell, and women begin to be lecherous, and the blood can no longer stay in the Veins, but breaks out at the Veins of the Womb.

In ſome they begin at twelve, and they are very luſtful commonly, and of ſhorter lives; they continue till fifty; in ſome till ſixty, and then ſtop. In ſome they begin at ſeventeen or eighteen. And in ſome they ſtop before fifty, according to the variety of Nature and diet.

Nature doth not ſend forth every day what is gathered, but ſtaies till the plenty offends, and doth only once in a month, otherwiſe it would be filthy and unpleaſant, and hinder Conception. Nor do they flow at one time in all exactly: but there are twenty two daies, or at moſt thirty betwee the purgings.

In ſome they laſt three daies, which was uſual in the time of *Hippocrates*. In ſome four or five, or more, as their Liver is greater, or their diet is higher or lower.

Hippocrates ſaith, they ſhould bleed but a pint and half, or two pints: this is not alike in all, but differs in reſpect of age and diet.

As for the quality, it muſt not be too thick nor too thin, but of a middle ſubſtance, without ſcent, of a red colour, yellower in cholerick perſons: in melancholick, black; in flegmatick, whiter, and it muſt flow without any great Symptom.

The paſſages are the veins of the womb, being double from the double branch on both ſides it, the Spermatick and Hypogaſtrick, that they may evacuate ſuperfluities from all parts.

And from this Deſcription of a natural Flux, you may gather what is preternatural.

Queſtion 1. *Whether can a Woman conceive, that never had her Terms?*

They are called by ſome Flowers, becauſe

they go before Conception, as flowers do before fruit: but many have conceived that never had their flowers, being hotter by Nature, as the Indians, that never had any Flowers; and Virgoes that use more exercise: but if these have no more blood then will nourish their body, they are barren.

If any thing abound, that is not required for nourishment of the parts, and is so much, that Nature cannot endure it in the body, the Womb draws it to it when it hath conceived, to make up the child: of which hereafter.

Question 2. *Whether Menstruous blood is only superfluous in quantity, or bad in respect of quality?*

Writers disagree about this. Some say it is bad in quantity and quality, and venemous by the effects, as making Ivory obscure, and infecting Looking-glasses, corrupting Wine, by a Vapor from the Body of a Woman that hath her Flower.

Other say they offend only in plenty: for if it were venemous, it would not be a whole month in the body, and it could not from the child, nor would Nature make Milk of it.

Therefore menstruous blood only offends in quantity, and not in any manifest or hidden quality. But it hath strange qualities when it is mixed with bad humors, or is kept too long in the Body to be corrupted, and cause great Symptoms: but this is when it is mixed with bad humors, or is out of its Vessels, and so corrupt.

Quest.

Queſtion 3. *Of the Text of* Ariſtotle 7. *de hiſt. Animalium, cap.* 2. *and how it is to be underſtood?*

Ariſtotle writes thus, Conſtantly every month ſome have their terms: but moſt in the third, as if he ſhould ſay, Few women have their courſes every month, but many have them every third month. This is againſt *Galen*, and againſt experience. For it is certain, that among ſix hundred women, ſcarce one hath them every third month. therefore this is either an errour in the Greek text, or in the tranſlation, or great Men do often lie, which is probable, and ſo did *Ariſtotle* in this of Phyſick: therefore it is in vain to defend their Errour. 7. *De hiſt. ani. c.* 2.

Chap. 2. *Of the Terms flowing too ſoon.*

ORdinarily they begin at fourteen; but many have had them ſooner. A child of eleven daies old had a bloody humor flowing from the privities. Another of five years old had every month a moderate flux. *Fernel* reports that a Girl of eight years old had the terms: but are rare, and for the moſt part very lecherous, and ſhort lived. *Her. ſaxonia vidit venetiis ſer. 6. part.* 5. *c.* 16.

Chap. 3. *Of want and ſtopping of the Terms.*

SOme Women have them not till eighteen or twenty. Some before, and then they ſtop

for a time without, either giving ſuck, or being with child. Some have been without them three, five or ſeven months, and then they came again. This is an evil conſtitution, or ſuppreſſion of that which it ought to flow, from the fault of the blood and ſtoppage of the paſſages.

The Cauſes When Terms are wanting, either blood is wanting, or ſtopt. It is wanting, either becauſe it is not made, or diſperſed or turned to other uſes, for nature being more ſollicitous to preſerve the individual perſon, then to propagate the ſpecies, ſpends it in preſerving of the per on.

Blood is not made from divers cauſes: as age, cold conſtitution of Liver, Heart, or a diſeaſe which diſtempers the bowels. O often bleeding from great Veſſels, or from having many iſſues, which take from the blood.

It is ſpent other waies, as before ripe age, and when women are with child, or give ſuck, or in hot Natures, and fat women, in whom is is turned to fat. It is in vain to provoke Terms in theſe.

They are either external evident cauſes of ſtopping of the Terms, as too great labour, troubles, ſadneſs, fear; but theſe laſt do not only waſt the blood, but cool and corrupt it, and cauſe obſtructions, as *Hippocrates* ſpeaks of *Phatuſa* the wife of *Pytheus*.

6. Epid. ſec. 3. in fine.

The proper cauſes are, the ſtraitneſs of the paſſage, or evil conformation of the parts through which it ſhould flow. Or the cloſing of the womb, of which we ſpake, but I ſpeak here of the veſſels.

The uſual cauſe of obſtruction, is thick ſlimy humors, from the blood too thick, or mixed with melancholy which comes with it to the veins of the womb, and ſtops them. This

This thick blood comes from a cold diſtemper of the ſtomach, liver and ſpleen, from thick and groſs food, and drinking cold water when the Terms flow. So thought *Galen* in his time of the Roman women that drank Snow-water, and had few or no courſes. *Lib. de venæ ſec. adverſus Eraſiſtrat.*

Straightneſs is when the body of the womb is made thicker, either by Nature or other cauſes; as a cold and dry, or hot and dry diſtemper.

Thirdly, ſtraitneſs is from compreſſion of the veſſels by a Scirrhus or hardneſs of the parts adjacent, as the ſtraight gut, or by the ſtone in the bladder, and the womb diſplaced.

Fourthly, the fleſh may grow together by a membrane that grows to the veſſels, or a ſcar after a wound. Or after a miſchance, when the veins annexed to the Secundine, grow ſo together, that they cannot be opened: of which in the firſt Queſtion.

They are not the ſame in women and Virgins: for blood ſtopt in Virgins, goes to and fro, changeth the colour, and brings Feavers, eſpecially the white Feaver or Green-ſickneſs. *The Signs.*

But in women it goes more to the womb, and brings Symptomes, loathing, vomiting, and Pica.

Galen hath other ſigns, as heavineſs, a lazy pain in the loyns, neck, and behind in the head, that reacheth to the roots of the eyes, from the ſpreading of the blood ſtopt through the whole body. This lazineſs is chiefly in the thighs and leggs, by reaſon of the veins there conſenting with the womb. And are of a green complexion, and hairy, with a beard, and ſhrill voice. *8. De loc. aff. c. 5.*

You may know women with child, from ſuch as want their Terms, only by proper ſigns. Firſt

the women with child keep their colour: but the other are pale and ill-coloured; they are merry, the other sad. 2. Their Symptoms daily grow milder: but in the other they daily grow worse. 3. You may feel the child move. 4. It is perceived in a month.

You shall know from what causes the terms are stopt, thus. If the Liver be cold, there is no blood made that is superfluous, and there are signs of a cold Liver, and you may know that blood is not sent to the Womb, when there is no heavyness, pain, or tumor about the Womb, the Liver or Spleen are stopt.

The Prognostick.

If it be from Flegm or Melancholy, which is often, there are signs of their abounding, as lazyness, paleness, seldom pulse, crude urin.

Hippoc. de morb. muler.

Hippocrates saith, *That if the terms stop, there are diseases in the womb, tumors, Imposthumes, ulcers and Barrenness, and diseases in the whole Body, Green-sickness, Leucophlegmacy, Dropsie, Vomiting of blood, Heart-ach, Cough.* And the longer they have been stopt, the harder they are to be opened. *If the blood stopt go out at the Nose, it is good.*

Gal. 6. de loc. aff. c 5

Hippoc. 5. aphor. 23.

If it have great Symptomes, there is fear of death.

You must not give Medicines to move the terms, to extenuate lean persons, nor to such as want blood, and have a weak Liver: but they must be fed high.

Con. i 6. epid. 3. c. 29.

First, see if blood abound, and then (after a Lenitive) open a Vein, and let that blood which is in the Veins, be drawn to the Womb. *Galen* took three pints of blood at three times from a lean Woman, and cured her of an old stopping of the terms.

You must open the Ankle-veins, the first day the

the right, the next the left, four or five daies before the time. Or you may cup and ſcarifie the Legs.

And bind the parts below, and rub them after general Evacuation, opening of the Hæmorrhoids doth hurt, and ſo do Iſſues, becauſe they draw from the Womb.

Hiera picra half an ounce, or Pills de Tribus, or Hiera ſimple, are good firſt.

Then prepare. As, Take *water of Mugwort, Calamints, Maidenhair, each three ounces; Syrup of the five Roots, and of Mugwort, each two ounces; make it for two Doſes.* Or, Take *opening Roots half an ounce, Madder, Burnet, each three ounces; Mugwort, Bettony, Germander, Calamints, each a handful; red Peaſe half a handful, flowers of Bugloſs, Dill, each a pugil: boil and ſweeten it with Sugar.*

For flegmatick Bodies, take the Decoction of Guajacum, Saſſaphras, Dittany for fifteen daies without ſweating.

Then evacuate with Agarick, Mechoacan, Turbith, Scammony, Coloquintida, black Helleborc. As,

Take *Agarick two drams, infuſe it in Mugwort-water two ounces, Oxymel an ounce, ſtrain, and the Extract of Machoacan a ſcruple.* Or, Take *opening Roots half an ounce, Mugwort, Bettony, each two pugils; Senna half an ounce, Agarick two drams, Fennel and Aniſeed, each a ſcruple; Galangal half a dram, Roſemary flowers a pugil, infuſe them to three ounces and half, add ſyrup of Senna an ounce and half, Cinnamon water half a dram.*

Or if they drink Wine. Take *Turbith, Mechoacan, Agarick, each two drams; Senna an ounce and half, Maidenhair, Balm, Roſemary, each*

two

two pugils; Cinnamon, Galangal, each a dram; hang them in Wine, give six ounces with half an ounce of Manna.

Or, Take *Diaturbith with Rhubarb half an ounce, Mechoacan two drams, Agarick a dram, Diarrhodon, Cinnamon, each half a dram: Steel prepared a dram, with Raisons make an Electuary: give as much as a Walnut.*

Or give Pills of Agarick fœtidæ, and so continue purging and preparing, if the matter be stubborn. Or, Take *Agarick two drams, Madder a dram, with Syrup of Mugwort, make Pills.* Or, Take *Aloes three drams, de Tribus one dram, with juyce of Savin make Pills.*

If the stomach is foul, give a Vomit, lest it get into the veins.

Then give provokers of the Terms which are hot and thin, about the time they used to flow: they are three degrees in strength, and many sorts of Medicines are made of them.

Par. 1. sec. 2. c. 2.

A Powder. Take *Cinnamon a dram, Amber a scruple, Saffron half a scruple.* Or, Take *Troches of Mirrh, of Wall-flowers, each a scruple; Saffron five grains*: Or, Take *Castor, Pennyroyal, each a scruple; with Wine or proper Waters.*

Physical Wine. Take *Madder roots an ounce, Orris half an ounce, Balm, Pennyroyal, Mugwort, Rosemary, each a handful; Wall-flowers half a pugil, Cinnamon an ounce, Galangal half an ounce, with Wine, give four ounces.*

Or, Take *the Decoction of red Pease.* Or, Take *Smallage, Fennel roots each half an ounce; Mugwort, Bettony, Pennyroyal, Balm, each a handful; red Pease half an handful, Juniper-berries half an ounce, Wall-flowers a pugil, boyl and sweeten it.* Or, Take *ten ounces of it with three ounces of Mugwort for three doses.*

Quer-

Quercetan commend this. Take *Gromwel-*
ds, Aniſe, Miſleto, of the Oak, each three drams;
ittany a dram, Saffron a ſcruple, bruiſe, and k'ep
m twenty four hours in Wine, then boyl them; give
r ounces for three daies together.

Or make the Womans aqua vitæ. Or, Take
lm, Bettony, Pennyroyal, Mugwort, Nep, Mo-
erwort, Dittany, each four handfuls; Wine thirty
nts, diſtil them, add three handfuls of each herbs,
d diſtil them again, and add Fennel ſeed, Cala-
s, Cinnamon, Caſſia lignea, Cardamoms, each half
ounce: diſtil them again.

Or give Syrup of Calamints, Mugwort. Or,
ake water of Pennyroyal, Savin, Calamints, each
r ounces; Syrup of Mugwort four ounces, Cinna-
n water an ounce: give it at four times.

Rouls. Take *Extract of Savin a ſcruple, of An-*
ica half a ſcruple, of Elicampane ſix grains, Oyl
Cinnamon five drops, of Cloves two drops, with
gar diſſolved in Balm water. Or make *an Ele-*
ary of Steel ſix ounces, Caſſia lignea, Cinnamon,
h two drams; Cloves a dram, Raiſons two oun-
, with Sugar diſſolved in Mugwort water.

Or, Take *Troches of Mirrh a dram, Extract of*
ntian and Savin, each a ſcruple; Caſtor half a
ple, make Pills: give two ſcruples, or give eve-
bird day pills of Hiera.

Uſe outward Medicines, but provoke not ſweat
them.

Take *Althæa and Lilly roots, each two ounces;*
thwort an ounce, Mallows, Mercury, Mugwort,
ie, Motherwort, Calamints, Pennyroyal, Mar-
m, Bayes, each two handfuls; flowers of Chi-
il, Lavender, Cheir, each a handful; Fæn-
k ſeed an ounce, Juniper and Bayberries, each
a handful: boyl them in water, foment with
ge.

And

And then anoint with this. Take *Oyl of Lillies an ounce, of Lavender seeds ſtilled half a dram, Calamints and Gith powder, each a dram; Storax calamite a ſcruple.*

To Virgins that muſt take no Peſſaries, give Fumes, with the head defended; they will open the mouths of the veſſels, and cut thick humors.

As, Take *Mirrh, Bdellium, Storax, each a dram; Benzoin two ſcruple, Gallia moſchata, Ivet, each half a ſcruple; with liquid Storax make Troches.*

Then uſe Clyſters and Injections into the Womb with Purgers. As, Take *Calamints, Pennyroyal, each a handful; Gith ſeed, Turbith, each a dram; Coloquintida half a dram, boyl it in wine, inject it into the womb.*

If it be hot after it, inject the Decoction of Mallows with Milk or Barley water. And becauſe the neck of the womb lies upon the ſtrait gut, give Clyſters. Take *Lilly roots an ounce, Orris, Valerian, each half an ounce; Mercury two handfuls, Mugwort, Savin, each a handful; Chamomil, Lavender flowers, each a pugil; Caraway, Githſeed, each a dram: boyl, add Hiera and Benedicta laxativa, each half an ounce, Oyl of Cheir two drams, Electuary of Bayberries half an ounce.*

If ſhe be no Virgin, put Mercury bruiſed in a Bag for a Peſſary, with Centuary flowers. Or, Garlick beaten with Oyl of Spike.

Begin ſtill with the mildeſt, as Mugwort, Mercury, Pennyroyal, Marjoram, Rue; and then add Mucilages and Juyces to looſen the womb: let not Peſſaries lie long, leſt they cauſe a Feaver.

If it be from a tumor, provoke not the Terms, but look to the tumor.

Let diet be hot and attenuating, of good juyce, with

with Parſley, Savory, Roſemary, Cloves, Cinnamon. Little ſleep and much exerciſe.

Queſtion 1. *Whether are the other Cauſes of ſtoppage of the Terms?*

Some ſay the blood going to other parts, is a cauſe; but it is rather contrary, and the ſuppreſſion of terms is cauſe of that. For the Veins of the Womb are large enough to evacuate blood. Others ſay the ſtrength of the womb is a cauſe which thickens the Veſſels, that they receive no blood. But the Womb is made to receive it when it abounds.

Others accuſe the ſtrength, which is to be denied: but when it is ſo ſtrong, that it is too hot or too dry, and will not receive the blood, and that is a ſign of weakneſs. But there muſt be ſtrength in the whole body, to caſt out ſuperfluous blood, or there will be other miſchiefs.

Queſtion 2. *What Veins muſt be opened when the Terms are ſtopt?*

Authors diſagree in this, as *Ætius* and *Galen*, who alwaies ſpeaks of the Ankle-veins: and moſt are of his mind, being it is rational. For a Vein opened in the Arm, doth rather revel from the Womb, then draw the blood to it. But in the Ankle, brings it to its place, and opens Obſtructions, and doth both leſſen and bring blood to the womb, and move that which is in the womb fixed. *Lib. de ſang. miſſ. cap.* 11. 18, 19.

Open the Ankle therefore twice or thrice, rather then the Arm ounce. Therefore *Galen* commends *Hippocrates*, that he opened a Vein in the Ankle *Lib. de ſang. miſſ. adver. cruſis.*

Ankle in the Servant of *Schimarg*, though she had a Plethory.

But in other diseases of the womb, as Inflammation, dropping, or too many terms, it is good to open a Vein in the Arm. The Saphæna is opened by putting the Foot in warm water, before and after.

Question 3. *At what time must a Vein be opened against the stoppage of the Terms?*

Galen saith, It must be when Nature may be helped, be the blood moved: that is three or four daies before the usual time of their coming, as if she had been always in the full of the Moon, and they have been stopt some months. Bleed three or four daies before the full, to put Nature in mind of her duty, and to make the blood run again.

Chap. 4. *Of Fewness of the Terms.*

IT is when they flow less then they use or ought to flow.

The Causes. It is either from the blood, or in the expulsive Faculty in the passages. As if blood be little, the terms are few and flow. If the retentive Faculty is weak, and the expulsive strong, they come at due time, but in small quantity. If the terms are flow, the fault is in the quality of the blood being too thick. Also straitness of the passages may be a cause: for if they be not wide enough, the blood cannot flow freely.

The Signs. The patient will tell the disease: but the cause of it is to be found in the Chapter aforegoing.

Few

Few Terms from little blood is not dange- *The Pro-*
rous: if they be ſtopt from thick blood, there *gnoſtick.*
follow Diſeaſes; as Eryſipelas, Scirrhus, or Cancer.

See the Chapter aforegoing for the Cure, and *The Cauſes.*
if it be from thickneſs of blood, it is often cured by a general purge for the whole Body.

Chap. 5. *Of Dropping of the Terms.*

THis is a Flux, and laſts long, and there is pain.

The blood flows not conveniently at the due time and manner, and the privities are alwaies wet, as when the urin drops.

Are from the blood and the paſſages of it, and *The Cauſes.*
the retentive faculty; as when the blood is too thick and ſharp, which ſtir up Nature to let it out; and becauſe it ſtretcheth the Membranes, there is pain. Alſo the weakneſs of the rententive Faculty is a courſe.

The women declare it: but if it be from thick *The Signs.*
blood and ſharp, and ſtraight paſſages, there is a ſtretching pain about the womb. If it be from crudity of blood, and weakneſs of the retentive faculty, the blood flows without pain, and is not much feſt.

It is troubleſom to women; and if it laſt long, cauſeth Ulcers and Inflammations. *The Pro-*

It is all in mending of the thick and ſharp *gnoſtick.*
blood, and in opening the paſſages; which are *The Cure.*
the two chief cauſes of it, of which we ſpake at large.

If blood be ſuperfluous, looſe it not, nor

open

open the Ankle-vein, leſt you draw it more to the Womb, but take away the Cacochymy.

If it be from weakneſs of the retentive Faculty, ſtrengthen the womb with Dryers and Aſtringents.

Chap. 6. *Of the overflowing of the Terms.*

IT is when it is too much or too long, and hurts any Woman, and brings diſeaſes: but a certain proportion of bleeding is not to be defined; but too much is loſt when the actions are hurt.

The Cauſes The immediate Cauſe is the opening of the Veſſels, and the mediate Cauſe is the blood in quantity or quality offending, or by its force or diſorderly motion.

Gal. 3. de ſympt. Cauſis, c. 2. & 5. aph. com. 57. Veſſels are opened by Anaſtomiſis, Diapedeſis, Dixreſis or ruption, or by Diauroſis or coroſion. Anaſtomoſis is from a moiſt diſtemper of the Veſſels, which looſneth the Orifices: or from external cauſes, as Baths, hot and moiſt: or uſe of Aloes.

The flux is ſeldom too great from a Diapedeſis; for it is but a ſweating through. Ruption is from Plethory, when the terms have long been ſtopped, and then break out, and when the blood is hot by Air, Baths, &c. The outward cauſes are, falls, ſtrokes, hard travel, great burdens lifted.

Eroſion is from ſharp blood or humor, or from Medicines that corode; as Peſſaries long kept. For this great Flux is chiefly from the Veins in the bottom of the Womb.

The Signs. The Flux of Blood is too great, when the ſtrength abateth, and Cachexy follows, with paleneſs,

nes, ſwollen feet, and the blood that comes from the bottome of the Womb, is blacker and clotted. That from the neck is redder and thinner.

The ſignes of the cauſes. If it be from much blood, there are ſigns of plethory, and it eaſily clotteth together. If the blood be ſharp and cholerick, it is putrified in the womb, you ſhall know wateriſh blood by its colour, and the ſigns of that humor abounding: and if you dip a clout in it, and dry it in the ſhade, you may ſee it. If the womb be too moiſt, ſuch cauſes went before. If it be from breaking of Veins, they will tell you of violence. If it be from corroſion, it is little and ſlow, ſometimes pure, ſometimes ſerous.

It weakneth the whole Body, the liver and Bowels, there is Swounding, the Whites, and paleneſs. and Dropſie ſometimes. That which hath been long, is hard to be cured, and cauſeth death, and in an old woman it is deadly. *The Prognoſtick.*

If there be fulneſs, abate the blood, and keep it from flowing to the womb, revel it, repel, cool and aſtringe it, that it may not flow ſo faſt, and then amend the blood. *Indications.*

If it is from plenty of blood, open the Liver-veins in the right Arm; bleed little and often becauſe it makes better revulſion, and weakens not, open the Salvetella if there be weakneſs, and cup the Back and Breaſt againſt the Liver, beneath the Paps, where are Veins from the womb: cup not beneath, but in the ſhoulders, or Back and Arm with Scarification: but ſcarifie not under the Breaſts. *The Cure.* *Gal. 5. meth. com. 50.*

Bind and rub the arms and ſhoulders, and temper and thicken the ſharp thin humors with Decoctions and Water of plantane, purſlane, Sorrel,

rel, Knotgrasse, Shepheards-purse, Pomegranate-Syrup, and of dried Roses, Sorrel, Purslane, Coral, Conserve of Roses, Bole, sealed Earth.

If it be urgent, use Narcoticks, Syrup of Poppies, Treacle, Philonium, Laudanum.

If it still continue, it is fed with Choler, therefore purge it with Syrup of Roses, Manna, Rhubarb, Senna.

If it be fed with serous blood, help the Reins that do not their duty, and the Liver, and sweat with China.

You must not provoke urin, but use astringents, Take *the juyce of Ass dung, Syrup of Mirtles, each half an ounce; Plantane water an ounce.* Give it her, and let her not know what it is.

Decoctions. Take *Comfrey roots, Tormentil, two drams, Purslane, Plantane, each a handful:* boil them, *add to six ounces Syrup of Currans, Quince, Mirtles, each six drams: give it at twice.* Or, Take *Syrup of Purslane, juyce of Nettles, each two ounces; Purslane water four ounces, troches of Amber, of sealed Earth, each a dram; Bloodstone half a dram: give two spoonfuls every day.*

A Water. Take *eight pints of water, with Starch, Barly meal, and Rice, dried Roses a handful, juyce of Yarrow, Plantane, each half a pint; Comfry roots and all three ounces, Horstail, Bloodwort, each half a handful; Pears and Quince, Pomegranate flower, all Sanders, each half an ounce, Mastich an ounce. Distil them, and give two ounces with half an ounce of Syrup of Roses or Purslane.*

Electuaries. *Conserve of Roses two ounces, Quince an ounce and half, troches of burnt Ivory and sealed Earth, each a dram; Crocus Martis, Bole red Coral prepared, Mastich, each half a dram; with Syrup*

Syrup of Mirtles make an Electuary.

Powders. Take *Maſtich, red Coral prepared each a dram*; Pearl, *Smaragds prepared, each a ſcruple*; *Bloodſtone half a ſcruple*, *Bole half a dram*, *make a powder.*

Michael Paſchal cured many with this Powder. Take *two Egg-ſhells, burnt Frankincenſe, Maſtich, each half an ounce*; Pearl, *red Coral and Amber, each two drams*; *Bloodſtone, Smaragds prepared, each half a ſcruple*; *Barley flour two pugils, whites of four Eggs, with ſteeled water make Cakes.* Give from half a dram to a dram in powder, with Trotter broath in the morning. *Lib. de curat. morb. cap. 55.*

Or give every day a dram of the powder of Mulberry-tree roots. Or, Take *plump Turtle drawn and pluckt, waſh it in Roſe-water and red wine, put an ounce of Maſtich in the belly of it, ſtick it on, and roaſt it, and baſt it with Vinegar of Roſes.* Then put it into a glaſſe cloſe luted, to be dried in an Oven; then beat all of it to powder. Give a ſpoonful with Plantane water, or an aſtringent Decoction. Anoint the bottome of the Belly, Reins and Groyns, with the dropping of it. *Ex petrafones to.*

Or make Rouls thus. Take *Bole half a dram, Maciſtery of Coral a dram, Pearl prepared a ſcruple, Sorrel and Plantane ſeed, each half a dram*; *Aromaticum roſatum, Tragath, each half a dram*: *with Sugar diſſolved in Plantane water, make Rouls.*

In the uſe of cold Aſtringents, take heed you ſtop not the Veins, and the heat be cooled. If theſe help not, uſe Narcoticks, as Troches of ſealed Earths, and Amber with Opium: theſe aſtringe alſo.

Uſe no Peſſaries, except the Veins in the neck of the Womb be open. As, Take *Snakeweed*,

Tormentil, each half an ounce; Pomegranate flowers, Plantane seed, each two drams; Comfry roots half an ounce, Frankincense, Mastich, each a dram, Acacia, Sanguis Draconis, each two scruples; bloodstone, Starch, each a dram and half; with the white of an Egg and Gum traganth dissolved in Rose-water, make pessaries with red Silk.

Womb-clysters. Take *juyce of Yarrow, Solomons seal, each two ounces; Mucilage of Gum Arabick made in Plantane water two ounces, make a Clyster.*

A Fume. Take *Frankincense, Mastich, each two drams; Mirtles, Labdanum, each a dram; red Roses, Pomegranate flowers, each half a dram; with Gum traganth make troches to be burnt.*

Oyntments. Take *Oyl of Mirtles, Quinces, each two ounces; juyce of Plantane, Solomons seal, Horstail, each an ounce; boil the juyces away, add Bole, Plantane seed, Mirtle berries, Ceruss, each half an ounce; with wax make an Oyntment.* Or use the Countesses Oyntment to the Loins and Pecten.

Cataplasms. Take *Quinces, Pearls boiled in red Wine, add Bole, Mastich, Sanguis Draconis, Acacia, make a Cataplasm or a Cerot.* Or, Take *Sorrel and plantane seed, purslane seed, Bole, Sanguis Draconis, each two drams; Frankincense, Mastich, Mirrh, each three drams; Turpentine an ounce, with juyce of plantane and Yarrow and Wax, make a Cerot after the Juyces are boiled away.*

Fomentations are better then Baths: for they make the humors flow more. Let them be astringent and cool. Or wash the Legs and Hips in cold water. Lay Epithems to the Liver, Oyntments, Cerots or Plaisters.

If Choler offend, give Rhubarb and Conserve of Roses to evacuate the Cacochymy.

If blood flow from a vein broken, uſe Coral, Bole, Mirtles, Cumfrey, Acacia, Hypociſtis: or apply a Pultis of whites of Eggs, and aſtringent Powders.

If it come from a veſſel corroded, uſe ſtoppers and glutinaters that are ſlimy, as Dropwort roots a dram, with a rear Egg.

Let the diet be as the Phyſick is. In a flux from plethory, eat little, and that of little nouriſhment, and in other caſes give things to cloſe the veſſels. Sleep long, and uſe little Venery, little or no exerciſe. Anger hurts, and other paſſions.

Queſtion. *Whether Frictions or Ligatures in the Legs may be made for Revulſion?*

Hippocrates and *Galen* are miſconſtrued in his 8. Book of Blood-letting, and they are not to be uſed in the flux of the Terms.

Chap. 7. *Of the Terms flowing with pain and Symptoms.*

THe Symptomes are pain in the loyns or thighs, head-ach, biting at the mouth of the ſtomach, pain in the belly and loyns, fainting.

The Cauſes. They are as in ſuppreſſion of Terms, but leſs vehement, and are in them that have not conceived. There is obſtruction, thick and groſs blood, that ſtretcheth the veſſels, and the blood flows not orderly.

The Signs. A little before the Terms, there is head-ach, biting at the ſtomach, pain in the loyns, and bottom of the ſtomach, with beating at the heart,

and fainting. When the pain is from thick blood, it comes forth in clodds, and the pain is worse before, If it be from wind, it is sudden, and staies not in a place, and there is rumbling in the belly.

The Prognostick. Take heed it turn not to the stoppage of terms, if it be neglected. It is greater in barren women and Virgins, then in those who have had children.

The Cure. Take away the cause; if they be thick humors, evacuate them after they are prepared: If sharp, temper them. These attenuate blood, water of Grass roots, Maidenhair, Decoctions of the opening Roots, Syrup of Maidenhair, of the five Roots, Treacle, and the like, in the stoppage of the Terms.

Against pain, use the Fomentations and Oyntments in the Chapter of pain of the Womb.

Chap. 8. *Of evil discoloured Terms.*

THis is called the Terms depraved by bad humors, and so they are voided.

The Causes. Blood is foul, either from evil diet, or evil humors, or stoppage of it. The humors are flegm, choler, or melancholy mixed with it, and then the Terms are either pale, blew, green or black and stinking, or white and flegmatick. They are so from a fault in the stomach. The pale and yellow are from too great heat in the liver. The black are from the spleen disordered.

The Signs. That blood which is natural, is different from the bad in colour and substance: it is like that of a new slain sheep, nor thicker nor thinner, and the bad Terms come not seasonably, but sooner or

or later; of which *Hippocrates*. You may know by the colour what humor predominates and by the substance. The flegmatick and melancholy are long in coming, and the cholerick waterish Terms come quicker. *Lib. de morb. mulier.*

The more they differ from the natural state, the worse they are: black and stinking are worst. The mattery are worst of all. If these flow seven, eight or nine daies, she is cured: if they ulcerate the womb, she is barren. *The Prognostick.*

Hippocrates saith, they must be purged and prepared with proper things, as we shewed in the distempers of the womb. But take heed that you move not the Terms when you attenuate: for that will melt the serous humors, and fix them more in the vessels: use neither Vinegar nor sharp things. *The Cure. 5. Aphor. 36.*

After purging, consume the reliques by sweat; if choler be in fault that must not be sweated out, discuss it with warm Baths, and do so in melancholy. Use Pessaries, Fomentations and Fumes to the womb.

Give Treacle, Mithridate, or the Decoction of Angelica roots, if cold humors are the cause.

Chap. 9. *Of Terms coming before their time.*

THese shew an ill constitution. And it is a depraved excretion of the Terms that comes for the time often: for sometimes they flow sooner, or twice in a month.

The immediate Cause is hurt of the retentive and expulsive faculty, so that the blood flows not or sooner or later, or oftner: the cause why they *The Cause*

come sooner, is in the blood that stirs up the expulsive faculty in the whole body, or in the womb: sometimes all causes meet; the blood is too much, or too sharp and hot; and if the retentive faculty in the womb be weak, and the expulsive strong and of quick sense, it is sooner.

A fall, stroke or passion are the evident Causes.

The Signs. They will relate it: and the signs of the causes are these. If it be from much blood, there are the signs of plethory; heat, thinness, and sharp humors are known by the distemper of the whole. The weakness of the retentive faculty, and looseness of the vessels is known from a loose and moist habit of body.

The Prognostick. It is not dangerous, but troublesome, and hinders conception.

The Cure. If they come too soon from hurt in the faculty provoked by too much plethory. Let blood, use a spare diet, and much exercise. If it be from sharp blood, temper it by good diet, and Medicines, as in the cholerick distemper of the womb.

Use Baths of Iron water, that corrects the distempers of the bowels, then evacuate,

If it come from the retentive faculty, and looseness of the vessels, correct the cold and moist distemper with gentle astringents.

If it be from a stroke or fall, cure it as the vessels opened are cured, of which before.

Chap. 10. *Of the Terms that come after their usual time.*

WHen they stay longer then ordinary, and return without order at no set time:

time: the causes are little and thick blood, straitness of the passages, weakness of the expulsive faculty, and dulness. Either of these causes may stop the Terms: but if all meet, the disease is worse.

For if blood be not bred in such a quantity, that may prick Nature forward to expel it, the purging of it is differed, till there be enough to stir up Nature to expel it. If thick humors are in the blood, the passage stopt, and the faculty weak, the Terms must needs be disordered, and the purging of them differed longer.

If it be from want of blood, she hath either lived poor in diet, or exercised too much, and she finds no inconvenience by the want of her Terms. If it be from gross slimy blood, there are signs of Cachochymy. The weakness of the faculty is known by the cold distemper of the womb. *The Signs.*

It is not so dangerous as stoppage of the terms, but it is bad enough in a plethorick or cacochymical body. *The Prognostick.*

If little blood be, use a fuller diet, and exercise not. If blood be gross and foul, make it thin, and cut it, and after Preparatives, let the humors mixed therewith, be evacuated. It is good to purge presently after the Terms, and to use Clamines, and to purge often. *The Cure.*

Also four or five dayes before the Terms, scarifie the ankles, and hold the feet in warm water, rub the legs, apply Cupping-glasses without Scarification to the inside of the thighs, and use Fumes and Pessaries.

Anoint the bottom of the belly with things to provoke the Terms. If there be a numness, use things against the Palsie.

Chap.

Chap. II. *Of the Terms voided another way.*

SOmetimes they come out at the Nose, or are vomited up, or flow out by the Hæmorrhoid veins. Hence *Hippocrates* saith, that a woman that vomits blood, is cured by having her Terms, or by a bloody flux. Sometimes they are pissed forth. *Dodonæus* saies, that they come out at the eyes like tears somtimes. *Amatus Lusitanus* saith they will come forth at the Teats of the breasts, and at the navel, at the little finger, or ring finger every month, as *Mercatus* observed thrice.

1. *De morb. mul.* 5. *apho* 32. *obser. medit. c.* 15. *Lib.* 1. *de affect. mul. c.* 7.

The Causes. Are stoppage of the Terms from straitnesse of the vessels in the womb, or evil conformation of the womb.

The Prognostick. It is more troublesome then dangerous, and hinders conception. It is best when they come out at the Nose: for it is a part that Nature useth to disburden her self by.

The Cure. First, bring the blood to the womb again, and abate it. Open the ankle-vein three daies before she begins to bleed. Or cup the thighs, or rub them. Or use *Baths, Fomentations, Ointments, Womb-clysters, Pessaries, and the like, mentioned in Suppression of the Terms.*

Chap. 12. *Of the Whites.*

IT is a foul excretion from the womb, white, and sometimes blew, or green, or reddish, not at a set time, nor every month, but disorderly, longer or shorter. Before or after the Terms, and when they are stopt. Virgins seldom have this disease, and women with child have it sometimes.

It

It differs from the running of the reins; for it is in leſſe quantity, whiter and thicker, and at a greater diſtance. It differs from night pollution, which is only in ſleep with the imagination of Venery.

The Cauſes.

The immediate Cauſe is an excrementitious humor, flegm, choler or melancholy. Sometimes it is like wateriſh blood. It is gathered in the whole body, or in the ſtomach, liver or ſpleen. For they who have crudities in the ſtomach, are ſubject to this diſeaſe. Sometimes the womb alone is diſtempered after often miſchances, or when the womb is very cold and moiſt.

This matter flows through the veins of the womb, or of the neck of it, which uſe to carry blood, and Nature abuſeth them to carry excrements, eſpecially if they are bred in the womb.

The remote cauſes are whatſoever doth breed bad humors; ſome have it after ſtrong purges, or long bathing.

The Differences.

Sometimes they are pale, ſometimes blew, red, wateriſh, and green: ſometimes ſlimy, or cold, or ſharp, or ſtinking. In young people it is reddiſh.

The Signs.

The face is diſcoloured, the urin thick, there is loathing and heart ach. If the humor be ſharp and corrupt, there is a Feaver. If it be flegmatick and much, the ligaments of the Womb are looſe, and it falls out, thus *Hippocrates*, and there are, ſaith he, ſwelled eyes, evil colour, and ſhort breathing. *Lib. de natur. mulierum.*

If it be not bred in the womb, the humor is from a Cacochymy. If it be from a fault in another part, the ſigns of that will appear. If it come only from the Womb, there will be but little: If from the whole body, there will be more.

If

The Prognostick.

It is often, long with little inconvenience, but it must be looked to, lest it be worse: for it often breaks ulcers, Cachexy, falling out of the womb, Consumption, Fainting, Convulsions, when the matter is sent to the brain or nerves. And the worse the humor is, the greater is the disease.

The Cure.

It must not be suddenly stopt, lest it go to the noble parts.

First, see whether it be from the whole body, or any part, or from the Womb it self. If from the whole body, which is often, make general evacuation, and turn the humors from the womb, and keep a good diet, lest they come again.

I allow not bleeding in the arm, if the Terms be stopt; for they cause a Cocochymy, which admits no bleeding. Moreover the mass of blood may be made foul by them, therefore find out whether is comes from Cacochymy or Plethory. And when it is most like to come from Cachochymy, bleed not.

Therefore if flegm abound, which is most usual, after general purging, consume the reliques with Guajacum and Sarsa, and a drying diet, and by provoking Urin, of which hereafter.

If sharp and cholerick humors abound, temper them with gentle astringents, as Succory, Endive, Sorrel, to prepare, purge with Rhubarb, Triphera Persica, aggregative Pills, and Pills of Rhubarb. If it be melancholy, do as in melancholy.

If it be water, cure it as *Galen* did the Wife of *Bæthus c. 8. lib. de prognost. ad Posth.*

If it be in the stomach, liver, or the like, prevent it from increase, and because it is most about the stomach, give a Vomit, but not too strong. Then strengthen the stomach with hot and

and dry Medicines. If Choler abound, the Diſtemper is hot, and then cool it.

If it come from the Womb, do as I ſhewed, from what cauſe ſoever it is. *Baths are good* to evacuate and divert, and ſtrengthen, and take away a moiſt diſtemper, provided they are proper for the Conſtitution.

Uſe Dryers and Aſtringents. As, Take *Conſerve of red Roſes four ounces, of Succory two ounces, red Coral, Snakeweed, Tormentil roots, Ivory, each two drams; with Syrup of Mirtles make an Electuary.*

Or, Take *red Coral, Bole, ſealed Earth, each an ounce; pearl prepared a ſcruple, Maſtich half a dram, Cypreſs roots two ſcruples, Mace half a ſcruple, with Sugar of Roſes as much as all, make a powder.* Or, Take *Diarrhodon a dram, Sanders a ſcruple, Coriander two drams, Maſtich, Coral, each a dram; with Sugar make Troches.*

But uſe not theſe Aſtringents, till the Body be purged, leſt the wateriſh humors be ſtopt, and the Belly ſwell: but you may uſe hot Dryers ſafely, as Treacle, Mithridate, with Conſerve of Roſes and Wormwood.

As, Take *Conſerve of Roſemary flowers an ounce, Diacorus two drams, Diarrhodon, Aromaticum roſatum, each a dram; red Coral prepared a dram and half, Treacle two drams, with ſyrup of Citron peels, make an Electuary.*

And leſt the womb be hurt with evil humors, inject the Decoction of Barley, Honey of Roſes and Whey, with Syrup of dried Roſes. Or of Wormwood, Mints, Motherwort, red Roſes, Allum. And then uſe a Fume of Frankincenſe, Labdanum, Maſtich, Sanders, Nutmeg, red Roſes.

Avoid

Avoid crude and moist things, and Fish, Milk, and all sweet Meats, and Salt. Forbear Suppers, drink red Wine: sleep and wake moderately, lie not upon the Back, lest the Loyns be heated, and the humors sent to the Womb.

Question. *whether are Diureticks good in the Whites?*

Diureticks that provoke urin do also provoke terms; therefore the reliques of the humors would be carried by them to the womb, but these move the terms secondarily: but if the Body be well purged, first they will not make the Flux greater, but bring it out by urin.

Chap. 13. *Of a Gonorrhœa.*

THe running of the Reins may be in all women that are fit for a man, for it is the flux of natural Seed. It is in men and women from the French pox: but when stinking humors do flow, it is not properly called a Gonorrhœa.

The Causes. The chief Cause is the weakness of the retentive faculty, and the looseness and largeness of the Seed vessels: the Causes of these are shewed in the Gonorrhœa of men.

The Signs. The Women will declare it, and the greatness and the colour. For if it be white, and little, and thick, and at distance, it is a true Gonorrhœa.

The Prognostick. If it continue, it brings a Consumption, and Barrenness.

The Cure. The Cure of a Gonorrhœa and night pollution is *pract.* 3. but I shall add this, if it come from plenty of Seed. The Buds of the Salix or Willow,

low, is good with Wine. If it be from weakness of the retentive faculty, give *Castor half a scruple*, and use Astringents to the Belly, Reins, and Stones; or a Bath *of Willow leaves, Mirtles, Quinces, each two handfuls; Rosemary, red Roses, each a handful; Cypress-nuts three ounces.* Let her sit in up to the Navel. And apply Bags of the same to the Loyns, Kidnies, Privities; and anoint after with Oyl of Mastich and Mirtles.

Chap. 14. *Of strange things voided by the womb.*

THere is matter often voided by the Womb, of which before.

And sometimes stones and gravel bred in the womb, as *Ætius* and *Peter Salius Diversus* speaks of a Nun, that after a pain that no Medicine could cure, voided a rough stone as big as a Ducks Egg, and then she was at ease: but a foul Flux of the Womb followed, of which she died. *Hippoc. 5. epid. text. 4. ser. 4. c. 98.*

worms.

Gaetias Lopius writes, that he saw a Woman, that voided many Ascarides of the Womb. *Lib. var. lect. c. 13.*

THE

THE FOURTH BOOK

THE THIRD SECTION.

Of the Symptomes that befal all Virgins and Women in their Wombs, after they are ripe of Age.

Chap. 1. *Of Virginity.*

IT is the integrity of Womens Privities not violated by man: but what are the signs of Virginity, is a Queſtion. I think that

Queſtion 1. *Whether doth the Hymen which is the ſign of Virginity, appear in all Women*

Some ſay there is no ſuch thing, and if a Membrane be there, it is preternatural, and a diſeaſe

in the Organ, called the Closing of the Womb. Some famous Physitians and Anatomists say there is a Hymen, which is the sign of Virginity. It is, they say, a Membrane wrinkled with Caruncles like Myrtle-berries, like the bud of a Rose half blown: hence came the word [*D flower.*]

I think with the Ancients, that there is something in these parts that distinguisheth Virgins from Women, which is violated in the first Copulation: many say they have it, and we may believe them. For it is certain, that there is an alteration at first in Virgins, which causeth pain and bleeding, which is a sign of Virginity.

But what this is, it is not yet known manifestly. Some say, it is a nervous Membrane, with small Veins, which bleed at the first bout. Some say, there are four Caruncles tied together with small Membranes. Some have observed a fleshy Circle about the Nymphæ with obscure little Veins, which makes the Membrane not to be nervous but fleshy.

To be short. I suppose it to be certain, that the part which receives the Yard, is not in them that have used a man, as in Virgins, nor is it alike in all; and this hath caused the diversity of Opinions in Anatomists. Moreover this is not found in all Virgins, because some are very lustful, and when it itcheth, they put in their finger, or some other thing, and break the Membrane: sometimes the Midwives break it.

Question 2. *whether do all Virgins at the first bout or Copulation, bleed?*

The Africans had a custome to shut the Bride-groom and the Bride up in a Chamber, after they were *Ex Leone Africano.*

were married, till they prepared the Wedding-dinner. And an old Woman stood at the door, to receive a bloody sheet from the Bridegrom, that she might shew it in triumph to all the guests, and that then they might feast with joy. And if there was no blood to be seen, the Bride was to be sent home to her Friends with disgrace, and the Guests went sadly home without their Dinner.

Some say from Experience, that some honest Virgins have lost their Maiden heads without bleeding, and that it is a certain sign of Virginity when they bleed, and when they do not, they are not to be censured as unchast. I hold that young Virgins will bleed but when they are in years, by reason of the long continuance of the terms, the parts are harder and longer; and if the mans yard be small, there is no necessity of bleeding. Or if the Girle was wanton afore, and by long handling, hath dilated the part, or broke it, there is no blood after copulation. Therefore *Deut. chap.* 22. the Law of *Moses* is taken for that which happens often, and for the most part. And there can be no more gathered from hence, but bleeding is an undoubted sign of Virginity. The same may be said of the African Custome.

Question 3. *whether is the straitness of the Privities a sign of Virginity?*

The privities are straiter in some according to age, habit of body, and other circumstances, and Virgins are straiter then Women that have been as it. But I deny that straitness is a certain Argument of Virginity. For after many acts of Venery, it may be made so strait by astringent Medicines,

dicines, that Whores may be taken for Virgins, as we ſhewed concerning a Wench that was married, and to appear a Virgin, ſhe uſed a Bath of Comfry roots.

Queſtion 4. *whether is Milk in the Breaſts a ſign of Virginity loſt?*

Some ſay, that there can be no Milk in the Breaſts, till a woman hath conceived: and Virgins have neither the cauſe nor the end why milk is made. And the terms ſtopt do rather corrupt then turn to milk. And though there be alwayes in the Breaſts a faculty to make milk: yet doth it not ſhew its power, but upon an object, and for ſome end.

Some ſay, that Virgins may have Milk, and urge this ſaying of *Hippocrates*, *If any have Milk when ſhe is neither with Child nor bleeding, their terms are ſtopt.* *Galen* is of the ſame opinion, and though it be ſeldom: yet he ſaith it is poſſible. And *Alexander Benedictus* and *Chriſtopher de Vega* ſaw it.

5. Aph. 39. Gal. in com. Lib. 3. anat. c. 4. com. in aphoriſ. lib. 5. 39.

We ſhall not contradict *Hippocrates*, and Experience: but there is a twofold milk. The one of Virgins: the other of thoſe that have brought forth or conceived. The firſt is made of blood, that cannot get out at the womb, but goes to the Breaſts; and this is nothing but a ſuperfluous nouriſhment of the Breaſts, that turns milk by the faculty of the Breaſts, without the company of a man or conception. The other is only when there is a child: of this Milk it is true what *Hippocrates* writes, *It is a certain ſign of a Mole, when great bellied women have no milk in their Breaſts.* And true milk in the Breaſts is a ſign of a live child in the Womb.

Cit. loc de morb. mulierum.

These Milks differ in respect of the blood, and diversity of the veins that bring it to the Breasts; and though both are white: yet that of Virgins is thinnest, nor is it so much, nor so sweet; this may breed in the Veins according to *Aristotle*, from the superfluous nourishment of the Breasts: and if Virgins have it, they are not to be termed unchast.

1. *De hist. ani. c.* 12.

Chap. 2. *Of the Green-sickness or white Feaver.*

THis is in Virgins fit for a man: it is called the Virgins Disease, and the white Feaver, not that there is alwayes a Feaver: but because their Face is like pleople in a Feaver. It is thus defined.

The Virgins Disease, is the changing of the natural colour into a pale and green with faintness, heavines of body, loathing of meat, palpitation of Heart, difficult breathing, sadness, swelling of the Feet, Eye-lids and Face, from depraved nourishment.

The Causes. The first Cause is stoppage of terms: the next is the gathering of bad humors. For when the way to the womb is stopt, the blood returns to the great Vessels and Bowels, and choaks their heat, and stops the Vessels, and spoils the making of blood, and then there are crudities, which being brought to the habit of the body, cannot be united perfectly to the parts, and cause a Cachexy, which is the way to a Dropsie and Leucophlegmacy, and divers Symptoms. The causes of the obstructions of the Vessels of the Womb are crude humors, and flegmatick, slimy blood, from

from evil diet, and drinking of Vinegar, or eating raw Corn, Chalk, Aſhes, Lime, Earth, Clay, and the like.

The Signs. There is a pale and green colour, the Face is ſwollen, and the Eyebrows in the morning after ſleep eſpecially; the Ankles ſwell, and the whole Body is looſe, and moiſt from much water: the Legs are lazy, the Pulſe is little and often, in the Neck, Temples and Back. The heart beats, the breath is ſhort when they go up ſtairs, they loath meat. Some have the Pica, or deſire to eat abſurb things. The terms are ſtopt, the Hypochondria are ſwollen. Sometimes they vomit. If vapors fly to the Head, there is thirſt and headach: and if Melancholy be mixed, the animal actions are hurt.

Theſe are not all in all people; but moſt are in moſt, and in ſome all.

The Prognoſtick. It is often turned to a Dropſie. Some after death have had a Scirrhus, hard Liver. Some die ſuddenly, the Heart being oppreſſed. If the ſtomach be much afflicted, it is dangerous, and they loath meat much. If it come from the womb alone, it is eaſier cured.

The Cure. It is beſt to begin in the Spring or Summer: after a Clyſter, open a Vein in the Ankle.

Then heat the thick cold humor, and make it thin; and becauſe it is too much to be purged at once, prepare and purge often, and mix attenuaters and cutters with your purges.

When the humors are above the ſtomach and Meſentery, it is good to vomit thoſe that can eaſily vomit, and to give Liver-phyſick, or Spleen or Womb-phyſick, even as in Leucophlegmacy, ſee the Chapter of terms ſtopt. But in this Diſeaſe, alwayes conſider the Liver, Spleen and Meſentery,

ſentery, the obſtructions of which are cured with things mentioned.

At firſt open the obſtructions of theſe parts with ſome few things that provoke terms, and after give more.

Thus: Take *opening Roots an ounce, Madder, Eryngus, Orris, Elicampane, Citron peels dried, Sarſa, each half an ounce; Mugwort, Agrimony, Germander, each a handful; Savin two pugils, Carthamus ſeeds an ounce, Senna two ounces, Mechoacan, Agarick, each half an ounce; Stœchas flower two pugils, Fennel, Aniſeed, Galangal, each two drams: boil them to a pint and half, ſweeten it, and add Cinnamon water three drams.* Or infuſe *them all with Sea-wormwood half a handful, common wormwood two pugils.* Or, Take *Agarick, pills of Rhubarb, each a dram; Quercetan's pills of Tartar and of Ammoniacum, each half a dram; Spike a ſcruple, Oyl of Cinnamon three drops, Extract of wormwood half a ſcruple, make pills: give a ſcruple an hour before meat.* Or, Take *juyce of Mercury, clarified Honey or Sugar, each an ounce; add Githſeed, Senna, each two drams; Mechoacan a dram, make a Miſs; or give Conſerve of Marigold flowers.*

Steel is an excellent Remedy after Preparatives, with proper Drinks or Ingredients. And if the Veſſels of the ſtomach are ſtopt, give a Vomit, and then groſs powder of Steel.

Hoc laudat Mercatus. If the Meſentery be ſtopt; Take *Diarrhodon, Diacurcuma, Agarick, each a dram; Carthamus ſeeds two drams, red Dock roots, Carrot ſeed, each a dram and half; Cloves a dram, Steel prepared two ounces, with clarified Honey make an Electuary: give two or four drams.* If ſhe vomit, ſtop it not.

If the Liver be chiefly ſtopt, let the Steel be finely

finely powdered. And take of it half a pound, add eight ounces of Wine in a glaſs, ſet it in the embers, ſtir it, and let it boil twelve ſimmers, till you ſee it froath, and grow a little thick; then pour the froath and all into another Veſſel. Do thus four times, and then let it be gently boiled, till it be thick as Honey. Then, Take *Parſley, Carrot ſeed, Diacurcuma, Diarrhodon, each a dram and half; Cinnamon a dram, Steel prepared ſix drams, with Honey make an Electuary: give three drams, or five after exerciſe.*

If the Spleen be ſtopt; Take Steel prepared a pound, waſh it with Vinegar, then ſtrain it, and lay it on a Clout, and add powder of Cloves half an ounce. Let them ſtand ſo a day and a night, then put them in a glaſſed Veſſel, and ten ounces of white Wine, Diarrhodon, Harts-tongue, Senna, and Capar barks, then ſtir them, then ſet them in the Sun for a day, or in an Oven. Do this ten daies, till the Steel be melted in the Wine, and little or nothing at the bottom. Give two ounces of this in the morning after purging and exerciſe.

Or, Take *Steel prepared an ounce, Cinnamon, Aniſeeds, each two drams; Diamoſchu without Musk a dram, Sugar an ounce, make a powder, give a dram: drink white Wine and Mugwort water after it.*

Steeled Wine. Take *Steel in powder three ounces, Cinnamon half an ounce, white wine three pints.* Set them in a cloſe glaſs eight daies in the Sun, ſtir them every day. Give ſix or eight ounces four hours afore dinner, for fifteen or twenty daies, and walk after it.

At firſt give a Steel-medicine to prepare. As, Take *Steel-filings four ounces, put it in an Iron cru-*

cible or Ladle, then cast it into two pints of water of Hops, Grass, Madder, Borage, or Spring-water: strain it, and do so seven times. Then, Take *so many ounces of new Steel, and cast it into water as before: strain and add Syrup of Violets, Borage, or Honey of Roses four ounces; give three ounces in the morning after exercise.* Prepare thus three or four times, and then use stronger.

After Steel use *Scorzonera steept all night in wine, give it in the morning.* This hath cured obstructions in many.

Mercatus. *Bezoar-stone,* saith *Mercatus,* opens obstructions in my Experience, and resists Venom: give six or seven grains.

Steel is best Spring and Fall, purge, and exercise before and after it, that it may be better dispersed. Use Preparatives, Purges, and strengthners often, and for a long time, and change the forms, lest the Patient loath them.

If water spread about the body cool the body, and make it heavy. Use sweats, as Baths natural or artificial, of Mugwort, Calaminth, Nep, Danewort, Sage, Bayes, Rosemary, Mercury, Ivy, Briony roots, Orris, Elicampane.

After purging and opening obstructions, all the Symptoms will vanish; if not, see for the Symptoms of the Womb.

The Diet. Let the Air be temperately hot. The Meat of good juyce, and easie digestion. Pot-herbs and green Fruits must be avoided, Fish, Milk, Lettice. Make Sauce with Sage and Cinnamon. Drink Wine, Let Bread be well leavened, with Fennel seed. Drink no Water nor Broaths at first and in the declination of the disease; use Exercise and Venery. Let sleep be moderate.

Que-

Queſtion 1. *whether may the woman in this Diſeaſe be allowed the abſurd things they long for?*

They are Virgins or Women with child that long for ſuch things, Virgins muſt not be allowed them, as Chalk, &c. For they will increaſe the diſeaſe.

Women with child muſt be pleaſed with fair words, to abſtain from them: but if the appetite will not be allayed, rather grant them, then ſuffer an abortion or mark upon the Child.

Queſtion 2. *Is Motion and Exerciſe good in the Green-ſickneſs?*

They are better then idleneſs which heaps up crudities, they raiſe the languiſhing heat in the Bowels, and help the nouriſhment to be diſtributed: therefore they are to be uſed before the diſeaſe be great, and in the declination they diſcuſs the humors.

But uſe moderation, leſt you weaken the body, or choak them. Firſt therefore uſe Frictions, then watching, then more exerciſe after convenient purging.

Queſtion 3. *whether is Venery good for Maids in the Green-ſickneſs?*

It is propable, and agreeable to Reaſon and Experience, that Venery is good. *Hippocrates* bids them preſently marry: for if they conceive, they are cured. *John Langius* ſaith, this diſeaſe comes in the ripeneſs of age, or preſently after Venery.

Hippocr. lib. de morb. virgin.

Lib. 1. ep. 2.

Venery heats the womb, and the parts adjacent opens and looſens the paſſages, ſo that the terms may better flow to the womb.

But if there be a great Cacochymy, take that away before ſhe be married, and then Venery may do more in Phyſick. But uſe it not in the vigor of the Diſeaſe, nor in weakneſs.

Queſtion 4. *Whether is Blood-letting good in this Diſeaſe?*

A Cachexy beginning with coldneſs of the whole Body, ſeem to deny bleeding; and becauſe the crude humors are in fault rather then blood. *Lib. de morb. virg.* But *Hippocrates* adviſeth bleeding at the firſt.

If it be a new diſeaſe, and comes from ſtopt terms, and blood abound that is ſtopt, and not turned into another humor, you may boldly bleed, provided the ſtrength permit, and the paſſages be open. But in an old diſeaſe when crude Flegm abounds, bleed not, for it will increaſe the Diſeaſe.

Chap. 3. *Of Symptomes from the Womb, and Mother-fits in General.*

IT is not to be expreſſed what miſerable diſeaſes Women are ſubject to: both Virgins and others from the womb, and its conſent with other parts. For when terms or blood are ſtopt, there are great Symptoms, and while they putrifie, or get evil qualities, the Symptoms are grievous, and almoſt unexpreſſible.

One woman may have divers Symptoms from the

the womb at the ſame time, when the ſeed and terms are mixed with other humors after they are corrupted, and there is more ſometimes, and ſuch noble ſubſtance as ſeed and terms being corrupted, are like poyſon.

Gal. 6. de loc. aff. c. 5.

The conſent with other parts, is from likeneſs of parts, nearneſs, or connexion of Veſſels. And becauſe the womb is membranous, it hath a great conſent with the Membranes and Nerves. Alſo the parts adjacent are eaſily infected. And thirdly, it hath conſent with all the Body by Veins, Arteries and Nerves.

It conſents with the Brain by the Nerves, and Membranes of the Back-marrow. It conſents with the Heart by the Arteries; with the Liver by the Veins, which are great in the Womb, and therefore the blood and bad humors go back to the Liver. It conſents with the ſtomach by Anaſtomoſis in the Veins of the Meſentery, and by the Arteries through foul humors and vapors go from the womb to the Meſentery and ſtomach.

It conſents with the Spleen by the Arteries; therefore many Women that had not their terms enough in their youth, and have hot blood, are after Hypochondriack, and a Phyſitian can ſcarce diſtinguiſh theſe diſeaſes of the womb and Spleen nor cure them ſeverally.

It conſents with the Paps by veins and Nerves, and the Heart, Diaphragma, Head, Brain, and all the Organs of ſenſe and motion; with the Liver, Spleen, Stomach, Belly, Meſentery, Bladder, ſtrait Gut, Back, Hips, Arms and Legs, and cauſeth Symptoms. As *Galen* ſaith the Mother and Hiſterical paſſions is one name, but hath under it innumerable Symptoms.

Gal. de loc. aff. c. 5.

Chap.

Chap. 4. *Of Suffocation of the Womb.*

IN this they seem to be strangled. And there are so many Symptoms at once, that it is impossible to define it by one. Sometimes there is only short breath; sometimes the animal actions are hurt, the whole Body is cold from a malignant vapor sent up from the Womb.

The Causes. The immediate Cause, is a vapour malignant and venemous, sent up by the Arteries, Veins and Nerves that hurt the actions of the parts it goes to. This vapor is like air or wind, thin and little, but very strong, to get presently through the whole Body. It chiefly ascends to the Gullet, and causeth choaking, as eating of Mushrooms, Hellebore, and other poysons. There is often short difficult breathing, with Heart-ach, Vomiting, and Loathing. If the vapor go first to the heart, the motion of it ceaseth, and there is swounding, and she falls down. If it go to the Brain, the animal actions are hurt.

When seed and terms corrupt in the Womb, with other bad humors, they breed this evil vapor; because they are the best substance, and the beginning of generation, they are worst when corrupted, especially seed to hurt the whole Body.

Gal. cit. 1. Sometimes it is in Women with child, when they have not their after purging: but evil humors are left, and corrupt in the Womb.

The chief cause of this humor, is in the trumpet of the womb and stones, the body of which is hollow and loose, the stones being in Bladders, and have hollowness full of water, which in hysterical

sterical women is yellow and thicker then ordinary. This trumpet and the stones are often taken for the womb it self, when they are swollen with corrupt seed, and humors, and wind, and reach to the Navel: of which in the Chapter of Ascent of the Womb. *Vesal. de corp. human. Fabr. lib. 5. c. 15.*

This disease is breeding sooner or longer, as the matter is more or less, sometimes corrupt humors lie still, and if they be stirred, they send a venom or vapor to the whole body. Now in women subject to this disease, sweet Scents to the Nose, or taken in, or anger, will move these humors and vapors.

They are according to the variety of the Symptoms and efficient cause, or venemous humors: for corrupt blood, especially seed, puts on another Nature. *The Differences.*

That Suffocation is at hand, it appears by lazines, weakness of the Legs, paleness, sad countenance, and the motion of something like a Ball in the Belly, with noise like Frogs, Snakes, or Crows, so that some think it devillish. There is also Belching, Yawning, Yexing, short Wind, Heart-beating, Loathing, Dulness, Laughture at the coming of the fit, from the vapor getting into the Membrane of the Breast, that tickle them: some cry, some both laugh and cry. *The Signs.*

These Symptoms increase when the fit comes, and the Jaws are closed, that she seems to be choaked, and sense and motion is gone or depraved. Some have Convulsions, some hear what is done about them, but cannot speak: the pulse is less, the whole body is cold, and the Eyes shut, as if they were dead.

When the fit declines, humors flow from the privities, the Guts rumble, the Eyes open, the Cheeks

Cheeks grow red, and the body warm, the animal actions return, and the Patient sighs, and comes to her self.

It is known to be from corrupt seed, if the terms are in order, and short breath, and low voice, Suffocation and Convulsions, and all Symptoms are then more vehement, and at the end of the fit there flows a humor like seed out of the privities. It is from the terms, if they be stopt, or flow not orderly; and if there be a disease in the womb, it is neither from the seed nor the terms.

The Prognostick.

1. If there come Swounding, or a great Convulsion, or quenching of natural heat, it is deadly.

2. Suffocation from corrupt seed, is more dangerous then that which is from the terms mixt with melancholick humors.

3. The longer it lasts, and the worse the Symptoms, the more is the danger. It ceaseth in young Women when they begin to bear children.

4. The oftner the fit comes, the more you may fear the quenching of the natural heat by weakning of the Heart often; and if she foam at the mouth, she dies.

The Cure of the Fit.

In the fit you must discuss the malignant vapors that rise from the womb, and turn it from the principal parts, and you must evacuate the matter that breeds it, and prevent its return. Call upon her loud, pluck the hairs of the privities and Ears, make strong Ligatures and Frictions, cup the Legs, and Thighs, and Groyns: hold stinks to the Nose, as Partridg feathers, burnt hairs, Leather, Horn, Castor, Assa fœtida, Galbanum, Oyl of

of Amber, Rue, the warts on Horſes legs dried, and the powder upon coals burnt, makes a Fume which if taken in the noſe, ſuddenly raiſed them.

Apply ſweet Scents to the Privities, as Civet, Musk, Gallia and Alipta moſchata, or powder of Cloves.

Or, Take *Storax calamita, Benzoin, each a dram; Gallia moſchata half a ſcruple, make troches with Gum traganth,* and let the Fume be taken into the Womb by a Funnel.

A Liniment. Take *Storax, Benzoin, each a dram; Gallia moſchata half a ſcruple, Civet four grains, liquid Storax half a ſcruple, with Cotton put it into the womb.*

Clyſters to diſcuſs wind, draw down the matter. *Take the Carminative Decoction a pint, Electuary of Hiera ſix. drams, Benedicta laxativa an ounce, Oyl of Rue and Bayberries, each a dram.* Uſe Womb-clyſters and Peſſaries to women that have known man. Take *Electuary of Hiera and Diaphœnicon, each two drams; Turpentine half an ounce, Honey of Mercury an ounce, Caſtor half a dram, with Wool make a Peſſary.*

Oyl of Tin applied to the Navel, doth remove the fit.

Or Rue, Caſtor, and ſneeſing Powders. As, Take *white Hellebore half a ſcruple, long Pepper and Ginger, each half a dram: or put Oyl of Amber into the Noſe and Ears.*

Apply to the Womb this. Take *Oyl of Rue, Bayes, each two ounces; Cummin ſeed, Caſtor diſſolved in Vinegar, each two drams; with Wax make a Liniment.* Or uſe a plaiſter of Galbanum, Caſtor, and Aſſa fœtida.

A Compound diſtilled Water. Take *Zedoary, Parſnep ſeeds, Lovage roots, each two ounces; Mirrh, Caſtor,*

Castor, each half an ounce; Piony roots four ounces, Misleto of the Oak gathered in the wain of the Moon three ounces, and water of Motherwort four pints and half, Spirit of wine a pint and half, steep them eight daies, distil and give a spoonful with Tile-flower or Mugwort water, or Oyl of Amber some drops. Or Take *Castor, Mirrh, Assa fœtida, each a scruple; Pepper half a scruple, with syrup of Mugwort, make pills, give three.*

The Cure out of the Fit.

First, prevent the seed from corrupting in the womb; and if it be corrupt, evacuate it presently with Womb-clysters and Pessaries; then disperse the reliques, and strengthen the womb. But first give a general Purge that is gentle often, and use things that prevent the breeding of seed.

Strengthen with Plaisters and Oyntments to the Region of the Womb. As, Take *liquid Storax two drams, Avens, Agnus castus seeds, Angelica, each half a dram; Alipta moschata a scruple, Oyl of Nard, Lillies, and white wax, make an Oyntment.* Or, Take *seeds of Agnus castus a dram, all Sanders, each half a dram; white Rose-powder a dram, Tacamahacca a scruple, Amber two scruples, Alipta moschata half an ounce, with Turpentine, Labdanum and wax, make a plaister.* If she be a Virgin, let her be married.

If it be from terms stopt, see in the Chapter of that.

This disease is neither from seed, nor blood, nor humors, if they be not corrupted after a peculiar manner. If it be from the womb distempered, give the Infusion of an ounce of Briony root in white Wine once in a week for a year, at bed time: or this Hysterical Water. Take

Take *Lovage roots, Piony, Angelica, Zedoary, each an ounce; Mistleto of the Oak gathered in the wane of the Moon two ounces, Mints, Balm, Calamints, Bettony, each a handful; Carrot, Parsnep seed, Castor, each half an ounce; distil them in white wine and water of Motherwort after eight daies infusion.* Or, Take *Briony, Valerian, Spignel, Angelica roots, each half an ounce; Balm, Calamints, Pennyroyal, Bettony, each half a handful; boyl them in wine, add Syrup of Mugwort an ounce: give it at thrice.*

Vitriol of Iron one grain, with two grains of Sugar given in Wine some weeks, is excellent.

Or, Take *Cummin seed, wild Parsnep seeds, each a dram; give a dram in powder.* Or, Take *Fæcula Brioniæ two drams, Cummin seed, Parsnep seed, each a dram; Amber half a dram, Cloves two scruples, Cinnamon a scruple, make a powder.*

Pills, Take *Castor a scruple, Assa Fœtida half a scruple, Mirrh, Galbanum, Sagapenum, each a scruple; with Honey of Mercury make pills: take half a scruple or a scruple often.* Or, Take *Treacle or Mithridate.*

Apply Plaisters or Liniments to the region of the Womb, thus. Take *old Treacle half an ounce, Agnus castus seeds a dram, Oyl of Angelica and Cammin seeds, each two drams; with plaister of Bayberries. Or make Oyntments of the same.*

Question 1. *What preternatural disease is the Suffocation of the womb properly?*

Some say it is a cold distemper in quality changed, they say right, but coldness is not the chief Symptom. Others say it is respiration hurt by Syncope, or Convulsion. But it cannot be defined.

by one Symptom. For sometimes the animal actions are hurt, and there is a Megrim, Delirium, Convulsion, and sense and motion are gone.

Nor is it strange, that so small a vapor should bring such Symptomes; for it hath an occult venom in it which is strong, for it goes many ways, and to many parts.

Gal. 6. de lo. off. c. 5.

Question 2. *What is the true Cause of the fits of the Mother?*

I say it is the malignant vapors that flie up from the womb: for it doth not work by a manifest quality, but by a venom which *Gal n* saith is like that of a Torpedo, or Phalanx, or Scorpion, which are little in bulk, but do great mischief, being enemies to the vital spirits and heart by which there is a coldness all over, and short breath from the actions of the heart hurt. For when the heart is hurt, or the vital Spirits, either suffocated or corrupted, there are no good animal Spirits bred, and they not flowing to the nerves and muscles, hinder the motion of the breast. Also this malignant vapor is an enemy to the animal Spirits, and makes doting and Convulsions when it gets to the brain.

4. De lo. aff. c. 5.

The Cause of these vapors are corrupt seed and terms, for while they are in their proper vessels, they change not their nature. And the seed is not alwaies pure, but mixed with evil humors, and the seed vessels are sometimes swollen and distempered. Moreover the corruption is from the womb in a peculiar manner: for as *Fernelius* saith, The place from whence comes life, is also the breeder of the most deadly poison.

Que-

Question 3. *It is good to give Wine in a fit of the Mother.*

Hippocrates and *Avicen.* quarrel about this. The first allows Wine, because they are weak, and nothing sooner refresheth. But *Avicen* is for water, and forbids flesh, for they increase Seed and Blood. 1. *De nat. mulierum.*

But in the time of the fit, Wine is proper, and *Avicen* doth not speak of the fit, but of the diet out of the fit, when it comes from plenty of seed and blood; nor will a little Wine in the time of the fit get presently to the Womb.

Chap. 5. *Of the Frenzie of the Womb.*

IT is a great and foul Symptom of the Womb, both in Virgins and Widdows, and such as have known man. Those are made for lust, and invite men, and lie down to them, and it differs from salacity, because in that there is no Delirium.

It is an immoderate desire of Venery, that makes women almost mad, or a Delirium from an immoderate desire of Venery: it is without a Feaver, and with heat, and tends to madnesse. There are degrees in it, for modest women have it, but will not for shame declare it, and die of Consumptions. Others will not conceal it, but speak their thoughts bawdily, and follow men, and sollicite them shamelesly, as *Hippocrates* writes in his Book of Virgins Diseases.

The immediate Cause is plenty of hot and *The Causes.*

sharp Seed against Nature, but next unto that which is natural; it is a little biting, swelling, and forcing Nature to let it out by lechery. The brain is only hurt by consent, and the animal actions by an external error, or too vehement object. The part first affected, is the womb in the Nymphæ, which grows hot, and swells, but the Nymphæ are not properly the seat of Venery, but the Clitoris, which was called by the same name anciently.

The heat and sharpnesse of Seed, is from the heat of the womb that breeds it, from hot humors in the womb and hot blood.

The outward Causes, are hot meats spiced, strong wine, and the like, that heat the privities, idlenesse, pleasure, and dancing, and reading of bawdy Histories.

The Signs. They find their lust to boyl at first, and for shame will not declare it: they are sad and silent, and their eyes turn to and fro with lust, and if any speak of Venery, they blush, and the pulse changeth, when the brain consenteth, reason is perverted, and modesty is overcome, then they prate, are lustful, and angry; sometimes they cry or laugh without a cause: they follow men, and sollicite them for copulation. Some will lie with any one they meet.

The Prognostick. It is a sordid disease, curable at first: but if neglected, it turns to madnesse.

The Cure. Let Virgins that have it, before reason is subverted, be in company with chast Maidens, or be married. And be let blood to abate heat of blood and sharpnesse of Seed very often, there is no better remedy.

Then temper and evacuate the humors, if they be adust, and there be madnesse, use stronger

The

Then have a Bath of Lettice, Willow, Waterlillies, Vine-leaves, Purſlane, Venus-navel, red Roſes, Violets, Waterlillies. Let her ſit twice a day in it, and not ſweat.

To take away the ſharpneſs of the Seed, uſe Lettice, Violets, Waterlillies, and things that quench ſeed by a ſecret quality, as Agnus caſtus Seed, Leaves and Flowers of Camphire hereafter.

As, Take *leaves of waterlillies, Agnus Caſtus, Willow, each three handfuls; Lettice, Purſlane, Venus-navel, each a handful; Lettice, Poppy ſeed, the four great cold Seeds, each half an ounce; Dill ſeed two drams, Waterlillies a handful, Violets half a handful, beat them with juyce of Lemons, diſtill them after twenty four hours, add to every pint a dram of Camphire, give an ounce.* Or Take *Agnus caſtus leaves, Rue, Willow, each two handfuls; Mints, tops of Dill, each a handful and half; waterlillies half a handful, Agnus caſtus ſeeds, Hemp, Coriander, Lettice ſeed, each half an ounce: beat them, and diſtil them with water, add a pint of juyce of Lemons, rectifie it to half.*

An Emulſion. Take *Lettice, and white Poppy ſeed, and the four great cold Seeds, each half an ounce; water of Lettice, Waterlillies, Willow, each four ounces; Syrup of Violets two ounces, Magiſtery, of Coral a dram.*

An Electuary. Take *Conſerve of Waterlillies Violets, of Agnus caſtus tops, each an ounce; of Roſes half an ounce, red Coral, Smaragds, each a dram; Coleworts and Lettice candied, each an ounce; with ſyrup of Violets and waterlillies, make an Electuary.*

Or make Baths of the ſame. As, Take *tops of Agnus caſtus, Lettice, Rue, waterlillies, Dill tops, boil them, aneint with Oyl of Lillies, unguent of*

Roses, with Camphire after that. Or lay a Plaister of Mercury and Marsh-lentils to the Breast and Loins. Lay a Plate of Lead to the Back, and give a Pessary of juyce of Plantane, Purslane, Gourds.

These that work by an occult quality, are fittest for Nuns that must not marry: but they that will marry must forbear them, because they cause Barrenesse.

Let diet be thin, and of little nourishment, as Eggs. Beef is good, and fresh Fish. Also Lettice, Purslane, Succory. Sleep little, think not of Venery, labour; and avoid idleneſſe.

Question. *whether is Camphire cold or hot, or doth it quench Venery?*

It is hot, because it burns, flames, is thin, pierceth, is sharp and bitter. Butit hath cold effects as curing of Burns and Inflammations, and the Headaches: but this is from the likeneſſe of the substance, because it draws hot vapors to it, and discusseth, as Linseed oyl that cures burns. Nor hath it a double substance cold and hot, that may be separated.

Exercit. 104. *sect.* 8. *Scaliger* denies it by Experience, to quench Venery: but if it be taken often, it doth. I tried it but once.

Chap. 6. *Of the Melancholy of Virgins and Widows.*

IT is a Delirium with sadneſſe, trouble and weeping, sometimes laughing, without a Fever.

It differs from others by the efficacy only of the efficient cause: for it hath divers pains besides sadness, especially on the left side, near the Heart in the Pap: this is by occasion at a distance.

The Causes. The Cause is a melancholick Vapor from a melancholick blood in the vessels near the Heart, that infects the animal Spirits, hurts the Fancy, and so the reason. For melancholick blood abounding in the vessels of the womb, comes back to the great Arteries about the Heart, by the Arteries of the Womb, and infects both vital and animal Spirits, and causeth trouble of Heart and Delirium, while this blood is quiet in the Arteries, there is no vapor that riseth: but when it is heated or stirred up by any cause, the Arteries about the Back and Spleen beat more then ordinary, and the vapors arise and trouble the Heart.

The Signs. They are sad, and full of thoughts, and trouble at the Heart, and cannot express their grief; all things are tedious to them; they weep and laugh without a cause: they sleep little, and with trouble and fear: they have a pain on the left side, and sometimes the left Breast: their Jaws are dry. All which are the effects of a melancholick vapor, and when that is discussed, all cease. If it be old, it turns to Madness, and then they are first silent, then pratlers, and think they see Ghosts.

The Prognostick. At first it is easier cured: but if it last long, and she resist not imagination, and will not rejoyce with her Gossips, it is dangerous. They often despair and desire death, or hang themselves or drown themselves. If the manners are changed, it turns to madness.

Observe what progress the disease hath made.

The Cure. At first if blood be hot, open a Veim often in the

Arm, if the terms be not ſtopt. If they be, bleed in the Ankles ſome daies before they uſe to flow.

Let her be merry, and prepare and purge Melancholy, thus. Take *Borage and Balm water*, each *three ounces*; *Syrup of the juyce of Borage and Bugloſs*, each *an ounce an half*, Mix them for two Doſes, repeat them ſometimes. Then purge Melancholy. As, Take *Senna ſix drams*, *Agarick dram and half*, *Borage flowers and Violets*, each a *pugil*; *Citron peels two drams*, *infuſe them in Rhenish wine for ſix hours*, *ſtrain them*, *add Syrup of Violets an ounce*. Or, Take *Scorzonera roots two ounces*, *Borage an ounce*, *Balm a handful*, *Senna ſix ounces*, *Agarick half an ounce*, *Citron peels ſix drams*, *Zedoary two drams*, *Cordial flowers a handful*, *and half a pint of the juyce of ſweet-ſcented Apples*, *and of Borage and Bugloſs*, *ſteep them two daies*, *then ſtrain them*, *add Sugar and half an ounce of Cinnamon*, *make a Syrup*: *give two or three ounces*.

Alſo give Cordials, Confection of Hyacinth, Species Ethicrants, and Confection Alkermes, to ſuch as can bear it. Cure it as Melancholy, only the matter comes from the womb; therefore ſtill regard that it dry not the body too much; but uſe a moiſtning Diet.

Chap. 7. *Of an Epilepſie from the Womb.*

THis Falling-ſickneſs is worſe then from other cauſes, becauſe there are greater Symptoms; for that malignant vapor doth not only fall into the Nerves, but the Veins and Arteries.

The Cauſes. The ſame malignant vapor that cauſeth ſuffocation, cauſeth this: for when it aſcends by the Veins

Veins and Arteries, it begets other diseases: but when it gets to the Nerves, or to the fountain of them, it causeth the Epilepsie. In some the whole body hath a Convulsion; in others some part only, as the Eyes, Head, Tongue, Hand, or Leg, and the outward Senses are diversly taken. Some see not, some hear not, some see and cannot speak: some dote, and think they see strange things: some cry out, and know not why. All lose the sense of Feeling.

If the vapor be not very malignant, they return to their work after the fit, as if they had not been ill.

It is known by what hath been said; for here is not only a Convulsion, as in other Epilepsies: but divers Symptoms, as in Suffocation of the Womb. They seldom foam at the mouth, because the Brain is not so shaken as to cause foaming; nor is the vapor so fixed in the roots of the nerves, but they often do hear.

It is grievous, and hath grievous Symptoms: but it is not so bad as a true Epilepsie. And if you give proper Medicines, it never returns.

The Cure of the Fit.

Use things as in Suffocation of the Womb or Mother fits; as Rue and Castor are good against both.

Also out of the fit, you must cure it as the Mother, using things that respect the womb and the Head. As, Take *Piony roots, Scorzonera, Misleto of the Oak, each half an ounce; Polipody of the Oak an ounce, Rue, Pennyroyal, Calamints, each a handful; Seseli, Piony, Agnus castus seeds, each three drams; Carthamus seeds bruised half an ounce, flowers of Rosemary, Sage, Stœbas, Borage, each two pugils;*

pugils: boil them to a pint and half, ſtrain and add juyce of Bettony, Yarrow, Mercury, Mugwort, Senna five ounces, Agarick, Epithimum, each half an ounce; Rhubarb, Cloves, each two drams; Aniſe, Fennel ſeed, each three drams: boil, ſtrain with Sugar, and half an ounce of Cinnamon, make a Syrup, give two ounces.

And theſe Pills twice in a week, a ſcruple or a dram an hour afore Supper. Take *Piony* roots, *Senna*, each half an ounce; *Mugwort*, *Bettony*, *Rue*, *Yarrow*, each half a handful: boil them, clarifie the Decoction, and juyce of *Mercury* an ounce, *Aloes* an ounce and half. Let it ſettle, pour of the clear, add *Rhubarb* ſprinkled with Cinnamon water two drams, *Agarick* half an ounce, *Maſtich*, *Epileptick* powder, each half a dram; with ſyrup of *Mugwort* make *Pills*.

To ſtrengthen the Head and the Womb, and to mend its Diſtemper. Take *Fecula* of *Piony* a dram, of *Briony*, *Amber*, *Miſleto* of the *Oak*, each half a dram; *Bezoar* ſtone, *Mans* skull, each a ſcruple: make a powder, give half a dram with *Scorzonera* or Tile flower water, or with Sugar make Rouls.

An Electuray. Take *Conſerve* of *Balm*, Tile flowers, *Roſemary*, *Lilly convals*, *Scorzonera* roots candied, each an ounce; *Diamoſchu dulce* a dram, powder of *Agnus caſtus* ſeeds and *Piony* roots, each two drams; with ſyrup of *Stœchas*.

Chap. 8. *Of Pain of the Head from the Womb.*

MAny pains come from the Womb: but the chief and greateſt are in the Head, all over or on one ſide, or in the Eyes,

Matter

Matter aſcends to the Membranes of the Head by the Veins and Arteries from the Womb. It is a vapor or humor from blood and humors, ſometimes bad blood that is thin, goes from the womb veſſels to the great Veſſels, and gets to the Head, and to the Membranes there, and cauſeth a ſtretching ulcerated, or pricking, or beating pain, when it is carried through the Arteries being full of blood. *The Cauſes.*

They think their Head will be torn, and the Membranes, and it is behind in the Head, or when the terms flow, or are diſordered, from conſent with the womb. If it be from a vapor, there is no heavineſſe, and it ceaſeth preſently. If from a humor, there is heavineſſe. *The Signs.*

Theſe pains are great, and cauſe watching. *The Prognoſtick.*

We have ſpoken of the Headach: but here it is from the Womb; therefore conſider what humors offend in the womb, and let them be purged, and the diſtemper of the womb amended, as we ſhewed in the Diſtemper of the Womb. *The Cure.*

There is alſo a pain in the Loins, becauſe bad humors go from the veins of the womb and Arteries to the great Veſſels, and ſo are ſent by the Capiller veins into the Membranes, and ſtretch them, and cauſe pain; theſe humors muſt have proper Purges.

Queſtion. *In what part of the Head is the pain that comes by conſent from the Womb?*

It is in the Crown before and behind: but chiefly behind, by reaſon of the joyning of the back with the womb: for the womb is nervous, and conſents with the Membranes of the brain by the Membranes of the Marrow of the back, and ſo Nerves ſuffer with Nerves, either by communic-

tion

tion of matter or pain, and because the original of the Nerves is in the hinder part of the Head, women are more pained there then men, because of the Womb.

Chap. 9. Of the Diseases of the Heart, and beating of the Arteries in the Back and Sides from the Womb.

THe Heart beats, and the Arteries also, as we shewed in the Green-sickness, and it is by evil vapors sent by the Arteries to the Heart from the womb, that arise from the terms and evil humors gathered in the womb: and this is known by other Signs and Symptoms of a distempered Womb.

The Cure. To discuss the malignant Vapors from the Heart, give Cordials, as in Chap. 3. of Palpitation of the Heart; as Aqua vitæ, Cinnamon water, and Epithems, Bags and Liniments.

The Arteries also beat with the Heart, as in Widows on the left Hypochondrion and Back, where there is a great Artery, and the Artery that beats in the back, is part of the great Artery; they which beat in the Hypochondrion are the lesser splenitick and mesenterick branches; therefore the beating is more in the back then in the Hypochondrion: but both pulsations come from the same cause.

The Causes. The Inflammation of the Arteries is the cause of this beating, when evil humors are sent from the womb into the great branches of the Artery, and there beat, the Heart being over hot. Sometimes the motion of this Artery is all the body

over,

over, and from a hot humor; the hot humors go to the heart, and cause a feaver: but because there is little putrefaction, it vanisheth presently. If the heat of the humors go to the brain by the arteries, there is madness. Some seek the cause in the veins, and say that the arteries suffer from the blood too hot in them.

The Signs. You may feel it with your hand laid upon the Hypochondrion, and there are signs of a distempered womb, and melancholy from the womb, if heat continue in the arteries, and go to the whole body, it consumeth it.

The Prognostick. It is seemingly a small disease, but it is not without danger, because it comes from a bad cause, that weakens the bowels.

The Cure. It is cured as melancholy from the womb, and stopping of the terms, and as Hypochondriack melancholy from the womb which follows.

Chap. 10. *Of the Diseases of the Spleen, and the Hypochondriack Disease from the Womb.*

SOmetimes the Spleen and the Hypochondria suffer from the womb, so that you may doubt what disease it is.

The Causes. It is from the womb by the arteries, the womb hath two: one from the preparing arteries, another from the Hypogastrick artery. That from the Hypogastrick goes almost to all parts of the Abdomen, and most branches of the spleen: therefore when bad blood is bred in the womb, and gets out of the arteries upward to the Hypogastrick artery, it gets easily from thence to the coeliack artery and to the spleen, and the parts adjacent

jacent in the abdomen; and the sooner because Nature useth to send bad humors to ignoble parts. These humors are gathered by suppression of Terms, which though they seem to be only in the veins, yet they get to the arteries by their Anastomosis. Therefore those women that have hot blood, and their terms flowed not orderly in their youth, are splenitick and Hypochondriack in their age.

The Signs. It is known by a pain in the left side and breast to the throat, there is short breath, often belching, the belly is bound; they are sad and solitary. When thin blood grows hot, there is inflammation over all the body, and chiefly the face which suddenly vanisheth, and there are other signs of Hypochondriacks. These cannot endure sweet scents to their nurse.

The Prognostick. If it be not speedily cured, it turns to worse diseases, as the Schirrhus of the spleen.

The Cure. The blood is commonly too hot, therefore open a vein, especially when it is from the terms stopt. You may also open the Hæmorrhoids, and then purge gently and often with Pills of Tartar by *Quercetan*, of Ammoniacum of Aristolochia or Birthwort by *Ferael*; or give Steel and things as in the Hypochondriack diseases, *lib. 3. par. 5.* and in the Chapter of Terms stopt, and Melancholy from the Womb.

Chap.

Chap. 11. *Of the Distemper of the Liver from the Womb, and of a Beard growing by consent from the Womb.*

THe womb hath many and great veins more then other parts. If then there be too much blood in them, it easily goes back to the hollow vein, and choaks the heat of the Liver, and so the Liver is distempered according to the humor. It breeds crude and flegmatick blood, which sent over the body, causeth a Cachexy; and what diseases come by the Liver, are by consent from the womb, as in stoppage of the Terms and Greensickness.

Hippocrates speaks of a womans Beard in *Phaetusa* the Wife of *Pythius*, for hairs have their beginning and growth from the reliques of the nourishment of the noble parts, that is from the excrementitious part of the blood. And if terms be stopt, and vitious humors that use to be evacuated with them, are sent over the body, they cause divers diseases and Symptoms, and among the rest the body of a woman is made hairy, and she hath a Beard, which is rare. *6 Epid. sec. 8. aph. 45.*

Chap. 12. *Of the Diseases of the Stomach that come from the Womb.*

SOmetimes from consent with the womb, the Appetite is lost, diminished, increased, or depraved,

prav'd, or there is Hickets, or vomiting, belching, pain or heart-ach.

The Causes. This is when malignant vapors, the way being large, rise from the arteries of the womb, and go to the cœliack artery, and through the Hypogastrick. And if they are hot, they cause thirst; if cold, they hurt concoction, and many times cause strong symptoms from their malignity and occult qualities, whose causes are not known. Hence it is that women desire absurd things, as these vapors get into divers parts of the stomach.

The Signs. You may know when the stomach is affected by consent from the womb, because the Symptoms abate and return again, when the vapor comes to the stomach: there are also other signs of the womb distempered, and of the Spleen and Mesentery by the vessels, of which the matter is sent from the womb to the stomach.

The Prognostick. The Spmptomes are worse when they come from the womb, then when they come from the stomach first; nor are they curable, except the womb be first cured.

The Cure. It is to be directed to the womb and stomach. For if it come onely by consent, and there it no disease by propriety, when you have cured the womb, the stomach disease vanisheth of it self; if you do but strengthen the stomach.

If the stomach be first affected, look onely to that. Therefore first evacuate the humors that stick in the stomach, as we shewed in its Distemper with matter, or the humors will be infected by the malignant vapors. A Vomit is here proper.

To help the Womb, see for the Mother-fits and Suffocation, and for the Chapter of the Distemper of the womb with matter, then strengthen

then the Stomach, thus. Take *Aromaticum rosatum a dram, Extract of Angelica half a scruple, Oyl of Cloves, Cinnamon, each five drops; with Sugar two ounces, make Roules.* Or give Pills of Aloes and Mastich often.

M THE

THE FOURTH BOOK

THE FOURTH SECTION.

Of the Symptomes which are in Conception.

Chap. 1. *Of the desire of Venery hurt.*

THere are two Symptomes in women about copulation. The first lechery lost, when she doth not willingly entertain a man, or cannot long endure him; or if she endures, she finds little or no pleasure, no more then if she were outwardly handled. The other is too great lust as in Frenzy of the womb, when they cannot be satisfied by many men.

The Causes. The defect of appetite in lust is from defect of seed, or when it is cold, or there wants Spirits in the seed-vessels. The causes of want of Seed are *lib. 3. par. 9. sect. 2. t. 1.* Sometimes it is from evil

evil conformation of the Seed-veſſels.

Women diſcover this to their Husbands that go to the Phyſicians for counſel.

These women have not fruitful ſeed, and therefore are barren. *The Signs.*

For that see *lib.* 3. of Barrenneſs of men, where are Liniments and Oyntments for the loyns and privities of women, but that she may take more pleaſure, let the man anoint the head of his yard with Civet, or Hens gall, or the gall of a Pickrel. *The Prognoſtick.* *The Cure.*

Too much Lechery not of it ſelf hinders conception, but wandering luſt that follows lechery doth.

The Cauſes are the ſame with thoſe of womb Frenzy, as plenty of ſeed, ſharpneſs, and commotion, ſharpneſs of ſeed from hot meat, and Medicines that provoke luſt, and ſharp humors in the womb and ſeed.

Thus luſt or lechery is abated by Medicines that extinguiſh the plenty of ſeed, and allay its ſharpneſs.

Chap. 2. *Of Barrenneſs, and want of Conception.*

MAn or woman may be luſtful, and copulate, and yet there may be no conception, or ſhe may conceive too many, as Twins, or more, or have one conception after another, which is called Superfœtation, or ſhe conceives a Mole or Monſter.

Conception is of fruitful ſeed ſpent by a man, and mixed with a womans ſeed to perfection, for the making of a child by the retentive and alte-

ring faculty of the womb; hence it is neceſſary that both ſeeds be fruitful, that is, hot, full of Spirits, and well tempered, and a fit ſubject for a Soul, and that both ſpend at a time, and there be mixed and retained together, to produce a child.

Alſo the ſucking of the womb is neceſſary, and that it ſhould lay it up and embrace it, ſo that there be no ſpace between the Seed and the Womb. Sometimes the womb greedily ſnatcheth and embraceth the ſeed, but doth not keep it, but lets it come forth two or three days after, or keeps it to no purpoſe, and brings it not to action, as in a falſe conception or mole. Moreover, there muſt be blood in readineſs to get the child, or beſprinkle it when it is firſt formed, and to nourish it after.

Therefore if terms be wanting as in girls, or be ſtop't, or gone as in old Folk, expect no conception. If they flow not by reaſon of labour and too much exerciſe, the conception is not hindered, if there be but blood enough to form the child. Hence it is, that women that are brought in bed, conceive again before they have their terms.

If all theſe be right, there is conception, otherwiſe ſhe is barren, which is an impotency of the womb, that keeps it from ſucking in of the ſeed, or from retaining, or from nouriſhing it, and bringing it into act.

The Cauſes. The firſt is impotency in copulation, from the cloſing of the womb, of which before: or other evil conformation of the privities, or an ulcer, or tumor in the neck of the womb. The ſecond is the breeding of unfruitful ſeed, from diſtemper of the veſſels and ſtones, or too tender and deli-

cate

cate a constitution. In men at eighteen, in women at fourteen, and men seldom get children after sixty, and women seldom bear them after fifty.

As for evil conformation to breed seed: some have wanted Seed-vessels, or they were not in their places. Some women are barren by the first Husband, and have children by the second, because there must be a certain proportion between both seeds: and if they be wanting, they are barren, which proportion is hard to be explained, and almost impossible: for we must not stay in the first qualities, for there are occult qualities in seed, by which they agree or disagree. *Felix Plat. lib. 1. obser. tit. de vitalis motus defectu.*

The third cause is, when the womb sucks not in the seed, nor receives it in a right manner, as when the attractate faculty is hurt, or hindered by divers distempers of the Womb, or when a woman hates her husband.

Attraction is hindered by tumors or ulcers in the Womb, or by its being displaced, as *Hippocrates: They who being too fat, and conceive not, the mouth of their Womb is stopt up with the Caul, and they conceive not till they are lean.* But the more probable reason of not conceiving, is the matter of the seed turning into fat. 5. *Aph.* 46.

The fourth cause is, the retention of the seed hurt by a moist distemper, then the Womb is weak, and the fibres are loose, so that it cannot contract it self to retain; and the seed by reason of its sliminess, cannot stick there. Also if the Womb be too thick, not fleshy and soft, and be not sprinkled with blood, as it is in some by birth which makes them barren, and in some after they cease to conceive.

If the orifice of the womb gape after hard tra-

vel and abortion, by which the fibres are loosned and weakned, and the retention of the seed hurt. And if a woman after Copulation cough, neese, cry out, dance, or be angry, or frighted, the same may be.

The fifth cause of Barrenness, is the hurt of the altering faculty, which brings in the form and act into seed: for if there be not a due proportion between the womb and the seed, there is barrenneſſe, as Seeds are choaked in marshy ground, or die, or are burnt in dry and sandy ground: so mans seed is suffocated in a moist womb, and dried up in a hot. *Hippocrates* speaks of the true proportion of the womb, as it fit to cherish this or that seed, thus. *Women that have thick and cold wombs conceive not, and they whose womb is too moist: for they quench the seed. Nor do they conceive that have dry and burning wombs: for the seed is corrupted in them for want of nourishment. They who are of a mean temper between these, are fruitful.* 5. *Aph.* 52.

The last cause of Barrenness, is want of menstrual blood, which is necessary for the first formation of the child. Therefore Nurses that have much milk conceive, because the blood is carried to the Breasts.

Therefore all these causes are reduced either to impotency in Copulation, or distemper of the Stones and Seed-vessels, or evil conformation, or a cold and moist distemper of the Womb, which cannot attract, detain, and alter the seed; sometimes a hot and dry distemper that cannot nourish the seed, or from the enlarging of the Orifice after Child-bearing, or from humors, or being displaced, or the straitness of the Vessels, or want of terms, or too many.

Hence

Hence we may gather, that barrenneſs is often from a fault in the women then the men: for in men there is nothing required but fruitful ſeed ſpent into a fruitful womb. But women beſides the meeting of their own ſeed, muſt receive, retain, and nouriſh the mans; and afford matter for the forming of the child, in which divers accidents happen, and any of theſe will cauſe Barrenneſs.

Mark alſo in theſe kinds of cauſes, that ſome do not properly cauſe barrenneſs: but only hinder Conception for a time, as the cloſing of the womb, ſmalneſs of the privities; theſe do not ſimply cauſe barrenneſs.

Some bring other external cauſes, as eating the heart of a Deer, or if ſhe wear Jet about her, or if Harts-tongue be hanged about her bed: if ſhe walk over the terms of another, or tread upon them unawares, or anoint with them, or put the juyce of Mints into her womb. *Ioa. Anglicus cap. de ſteril.*

Some are born ſo, from a fault in the womb: others are not ſimply barren, but in reſpect of the man, and when they have another Husband, are fruitful. Some are barren till the conſtitution of the womb be changed. Some bring forth at firſt, and then by ſome fault grow barren. *The Differences.*

How ſhall we know that a woman is barren? *The Signs.*

Firſt, ſee if the fault be in the man or woman, *lib.* 3. of Sterility in men. For women, ſee if they are apt to Venery or not, or receive the Yard fitly. 2. Search if ſhe hath good ſeed anſwerable to the man, or whether ſhe hath uſed quenchers of ſeed. You may know that ſhe ſpendeth little or no Seed, if ſhe hath little or no pleaſure in the act. Unfruitful Seed is known by a diſeaſe in the womb, a cold and moiſt diſtemper,

the signs whereof are mentioned; a foul body shews the same: for good seed cannot be made of bad blood,

It is hard to find whether the two seeds have the right proportion, or the womb agree with the mans seed. Yet temperate with temperate are very fruitful, because they are both of a good constitution. But intemperate couples are barren: but if one temper be good, it may mend the other, and she may conceive.

If it come from a Medicine that destroys the seed, she will tell. If Inchantment be the cause, though they love: yet they cannot copulate. Or whereas they loved each other, now they fall out without a cause.

Ask the Woman how her womb doth attract, retain, and cherish the seed. If it have a tumor, or have matter or not? Whether there be a natural hereditary imperfection? Enquire concerning her Family, if many were barren, whether she hath had hard travel or abortion? Whether the seed comes away presently after, or at a distance, after some dayes; if so, then the womans seed is unfruitful, or there is a distemper in the womb that keeps it from cherishing the seed.

If the Terms be wanting, they are Virago's, and have hair on their Chins, or they are fat, and seed turns into fat; or they are very lean, because they want blood.

5. Aph. 59. *Hippocrates* proves Barrenness thus. *Put a Fume* (saith he) *under the coats of a Woman, and let her be close clothed about, and if the scent come to the Nose, she is not barren; and he bids you put Garlick cleansed into the womb, and if she smell of it at the mouth, she is fruitful.*

The Prognostick. A natural bad disposition that causeth Barrenness

neſs is not curable; *Hippocrates* ſaith, that Barrenneſs from Ulcers is hard to be cured. A woman that conceives not from diſagreement with her husbands conſtitution, by another husband, or in time may be cured, or ſome diſtemper that cauſeth ſterility may be mended by Phyſick. 2. *Prognoſ.* 3.

The Cure. Take away the cauſes, amend the diſtemper of the womb, whether with matter or without matter, is to be mended, which cauſeth either no Seed or that which is unfruitful, or not convenient. See Part I. Sect. 2. Chap. 1.

The Medicines of an occult quality are beſt. As, Take *Rocket ſeed, Siler montane, each half a dram; Ivory ſhavings, Cinnamon, Nutmeg, each a dram; Muſk (in ſuch as may) three grains, white Sinders three drams, make a Powder: give a dram with wine.*

Or, Take *Species Diamoſchu, Diambra, each a dram; the Matrix of a Hare, a Bores ſtones, and the yard of a Stag, each half a dram; Nutmeg, Cinnamon, Cloves, Rocket ſeed, wild Parſnep ſeed, each a dram; Muſk, Amber, each four grains; with Sugar as much as all: give two drams in wine.*

A Confection. Take *ſweet Almonds, Piſtachaes, Pine-nuts, Hazel-nut, each an ounce; Citron peels, Ginger, Cloves, Cinnamon, each half a dram; Rocket ſeed two drams: give a ſpoonful at bedtime.*

Or make this March-pane. Take *ſweet Almonds four ounces, Pine, Piſtachaes, Hazelnuts, each two ounces; Diambra, Diamſchu, each a dram; Ivory half a dram, Cinnamon half an ounce.*

An Electuary. Take *conſerve of Roſemary ſix ounces. Dizs ſtones candied two ounces, Orobus, Schinks reins, Bores ſtones, Sows wombs, Deers privities, Ivory, Turn p ſeed, Fennel, Nettle ſeed, Rocket,*

ket, Clary, wild Mustard, each two drams; Pine-nuts, sweet Almonds, each half an ounce; Diamoschu dulcis a dram, Oyl of Nutmeg by expression two drams, with Syrup of Bettony make an Electuary. Or use Triphera without Opium.

Or use Baths, Insessions, Fomentations, Fumes, and Baths after terms for five dayes.

Take *Briony, Masterwort roots, Mercury, Mugwort, Pennyroyal, Marjoram, Bayes, Sage, Motherwort, Juniper-berries and tops, make a Bath.*

Or use Sulphur-baths of Allum, Niter, Bitumen: these do much good.

A Fume. Take *Labdanum, Storax calamite, Benzoin, each two drams; wood Aloes a scruple, Musk six grains, with infusion of Traganth made in Rose water, make Troches.*

Make Pessaries of green Mercury and Motherwort. Or, Take *Mastich, Storax liquid, each half an ounce; Balm, Neb, Mercury, each a dram; Cloves, Nutmeg, each half a dram; Civet half a scruple, with wax make a Pessary.* After Baths and Fumes, anoint the Pecten and Navel with this. Take *Oyl of Keir half an ounce, oyl distilled of Marjoram a scruple, of Cloves half a scruple, of Nutmegs by expression a dram, Storax liquid two drams, Civet and Musk, each six grains; with wax make a Liniment.* After bathing, let her have a Bag upon her Belly, of Balm, Calamints, Mints, Motherwort, and Wine. Let her wear Plaisters upon her Loins and Perinæum, till the week before her Terms. As, Take *the plaister for the Mother an ounce, Storax liquid, Caranna, each two drams; Gallia moschata half a dram, Oyl of Cloves half a scruple, of Nutmegs by expression a dram, with Oyl of Keir, make a Plaister.* If the Womb be too loose, and slippery, use Clysters of juyce of Mercury, with Honey

Honey-baths, Peſſaries, Fumes, and other aſtringent Topicks that ſtrengthen.

If the mouth of the Womb gape, make a Decoction in Wine of Mirtles, Maſtich, Wood-Vines, Olives, Wormwood, Cypreſs roots, Comfrey, Snakeweed, Cinquefoyl, red Roſes, Pomegranate flowers, foment the privities: or with powder of Maſtich, Frankincenſe, Allum, Wood-Aloes, make a Fume.

Other Diſeaſes are to be cured, as before ſhewed.

Let it be to increaſe ſeed, of much good juyce. *The Diet.* In the time of Copulation, avoid paſſions, anger, ſadneſs, fear. Let love be invited, and if it burn, there will many ſpirits flie to the Womb and Privities.

Chap. 3. *Of Barrenneſs for the time and conceiving ſeldom.*

SOme conceive the ſeventh, eighth, or ninth year after wedding: ſome preſently, but not after the firſt any more, or not in many years after.

If Virgins marry afore fourteen, they conceive not; or if the conſtitution of the womb be bad, or the Seed. *The Cauſes.* Some conceive not from the diſagreement of Seeds, till their conſtitution be changed.

They who want terms, or have them diſorderly, or are ſickly, ſeldom or never conceive with child, or have had hard travel, or a dead child. *The Signs.* Some are weakned, ſo that after the firſt child, they have no ſtrength to conceive.

All theſe will be related: whether ſhe be married

ried too ſoon, or had hard travel, or aborted, or had a dead child, or a Mole. If theſe were not, the Seed and Womb have not a juſt proportion with the mans, but it may be altered by age.

The Prognoſtick.

If the womb be much hurt after hard travel, or any thing turn in it, or broken, they ſeldom conceive again. And if a woman marry at a ripe age, and have no remarkable Diſeaſe, and conceive not preſently, ſhe is not to be accounted barren, becauſe ſome private indiſpoſition hinders Conception, which after may be altered, and ſhe may prove fruitful.

The Cure.

A woman that marries too young, after ſhe hath once conceived, and then ceaſeth, muſt uſe Venery ſparingly, till ſhe grow older, that ſhe may recover the ſtrength ſhe loſt in her firſt travel. And if a woman marry at ripe years, and conceives not by reaſon of the drineſs of her Womb, let her uſe Baths, Fomentations, and emollient Peſſaries. If ſhe conceive not from weakneſs, ſtrengthen the Womb, and let her not uſe Venery often.

If Virgins be ſick from ſeed retained or terms, let them marry. But if there be a fault in the Liver or Spleen, or the whole body, that may be increaſed by Venery, it is better that they be cured before they be married. And if they cannot be cured, let them not be married.

If the Womb be diſtempered by birth or a Diſeaſe, cure it as in diſeaſes of the Womb. If it be from a Mole or Flux of blood, cure it as it hath, and ſhall be ſhewed.

If it be from a dead child, firſt cleanſe it with juyce of Mercury, and then put Treacle or Mithridate diſſolved into the womb, or with a Peſſary: or give them outwardly.

Chap.

Chap. 4. *Of conception, and forming of the Child.*

CONception is an action of the womb, after fruitful ſeed both male and female is received, mixed and nouriſhed, & its ſtrength is ſtirred up to do its office. Seed and Coema differ; ſeed is that which comes from both male and female, but Coema is that which is mixed of both, and is called Conception, which produceth a child.

This Conception is preſently when two ſeeds meets in the womb, in leſs then ſeven houts after they are ſpent, if the heat of the Womb preſerve them, Nature is not idle a moment, but preſently falls to conformation. Therefore *Hippocrates* ſaith, that the beginning of Conception is to be reckoned from the day that the Seed is retained, and if ſhe conceives not from the weakneſs of the ſeeds of womb, the ſeed will fall out in ſeven days; for *Hippocrates* ſaith, *That conception and abortion are judged in the ſame time, as a diſeaſe, health, and death are judged.* And *Ariſtotle* ſaith, *If ſeed remains within till the ſeventh day, there is certain Conception.* *Lib. de genit.* *Lib. de ſep. tim. partu* *3. De hiſt. ani. c. 3.*

As for Formation, the Soul lying in the ſeed, makes its own houſe, for all acknowledg a forming faculty, and you muſt then ſuppoſe there is a ſubſtance from whence this faculty flows. And though *Ariſtotle* ſaith, that ſeed is a living creature in power; not that there is not the eſſence of the Soul in the ſeed, and that it is not a living creature in reſpect of the firſt act, but becauſe it is not come to the ſecond act, for want of fit inſtruments, which being perfected, it hath the ſecond

cond act and all its operations, which for defect of Organs, it cannot produce.

There are divers opinions of the time of Formation, they are best that say the membranes are first made, which wrap the child with the navel-vessels, by which it is joyned to the Mothers womb, and receives nourishment for the child. Then all other parts are made sooner or later, as the child requires for dignity or necessity.

We intend here to speak of womens diseases. Therefore there are three things required for the Formation of a Child. 1. Fruitful seed from both parents, in which the Soul remains that hath a forming quality to make its own habitation. 2. The Mothers blood is required to enlarge the child to perfection. 3. There is required a good constitution of the womb to nourish the seed, and stir the concealed force. If these three be right, there is a child that is sound and perfect, that will be born: but if any of these be wanting, there are Twins or more, and other faults, of which in order.

Chap. 5. *Of the Generation of Twins, and many Children.*

NAture hath ordained that a woman should conceive but one child, in these and other Countries especially, and that every year; yet in many places she hath more, one had five at every birth, twenty at four lyings in. A *Margaret* the Countess of *Holsterne*, in the time of the Emperor *Henry* the seventh, had three hundred sixty four at one labor. And another Countess in the time of *Frederick* the eleventh, had five hundred

and fourteen children at once, being Boys: these are so seldom, that they seem incredible.

I speak nothing of the Causes of such monstrous productions, but of Twins, or Three, or Four. It is certain they are got at one time: and this differs from Superfœtation, which is at many times. And you must not impute it to the divers Cells of the womb: for women have no such Cells, but only a Line that divides the left side from the right; but it comes from the division of the seed into divers parts, and the least forming force in the side is compleat, and makes a child of every part of it. And because the cavity of the womb cannot admit so many parts of seed, being no bigger then a Bean; and if it do admit them, how can the seed be divided at one copulation into so many parts? I suppose that such women have naturally a larger womb, so that much seed is divided. And as Twins are begot at the same time, so they have but one Placenta, or part that receives the navel-vessels of both, but they have their several Coats. *The Causes.*

It is hard to know whether a woman have conceived Twins, onely their belly is not even, but divided with seams and wrinkles; and the weight is commonly greater, and the motion is not one nor alike. *The Signs.*

If a woman have two children, and be weak, she is in danger in her travel. Twins of one Sex are more lively then of both Sexes. And one is by experience weaker and shorter lived then the other. *The Prognostick.*

Chap.

Chap. 6. *Of Superfœtation.*

IT is seldom that a woman hath many children at divers copulations, but it is sometimes, and is called *Superfœtation*, that is, a new conception after a former. Though *Hippocrates* writes, *That the mouth of the womb after Conception is so shut, that you cannot put in a Needles point*, yet a woman with child may take such pleasure after, that she may a little open the womb to receive seed again, and draw it in, which may form another child.

5. Aphor. 15.

The Causes. Therefore the Cause is the pleasure the woman hath, which opens the womb again to attract seed. And it is necessary that the seed received, be in its proper membrane, and peculiar receptacle.

The Differences. These come sometimes sooner, sometimes later, sometimes the same day or the following, sometimes longer after. Sometimes they have a third *Superfœtation*, so that they have two living children, and one mischance.

The Signs. It is known only by the motion of the Infant, when it is conceived long after the first.

The Prognostick. It is dangerous for the Mother, for fear of abortion, and for loss of much blood by two births at no great distance of time.

The Cure. It is best to leave the whole work to Nature, and women ought to take heed of Superfœtation; therefore after they have conceived, let them meddle no more.

CHAP.

Chap. 7. *Of the ill Formation of the Child.*

IN the Formation of the child, there are divers Symptoms. 1. In the weakneſs of the child. 2. The parts are more or fewer to which you may refer Hermaphrodites. 3. The parts are greater or leſs, as Dwarffs or Gyants. 4. There is ſome part out of place or ſhape, as Hiſtories ſhew abundantly.

You muſt find the Cauſes in the ſeeds, terms, womb, and error in Formation; the cauſe of theſe is the action hurt of the forming faculty. This is not always from it ſelf, but from the unfitneſs of the matter, and fault in the place which keeps it from the intention; for actions of active things are not but in a diſpoſed patient. Sometimes there is an extraordinary cauſe, as imagination, when the Mother is frighted, or imagineth ſtrange things, or longeth vehemently for ſome meat which if ſhe have not, the child hath a mark of the colour or ſhape of what he deſired, of which there are many Examples. *The Cauſes.*

But I doubt whether all errors in Formation, depend together upon the imagination; for the Spirits and humors are troubled by the paſſions of the mind, and ſo flow forceable immediately to the womb or other part, and this diſturbs the forming faculty in its work. Alſo the forming faculty being overcome with plenty of humors, or wanting ſpirits that are gone another way, may by chance make an ill ſhape; therefore the paſſions of the mind are the firſt cauſes of errour in Formation, and imagination helps by ſtirring *Authoris ſententia.*

up the appetite. These are the common errors of formation.

Others are determinate errors, not simply from the imagination by the passions which have no determination to such a thing; but no other cause can be besides the imagination, but how she directs the forming faculty for the producing of such effects, it is hard to be understood, but there must be some imagination, and the forming faculty, that it may impart the species sent from the external senses to the forming faculty.

And this is the cause of the consent of the upper and lower faculties: for the soul is the same in the whole body, and every where fitted with the same faculties, but it doth not exercise all in all parts, but by the proper determinate Organs or Instruments.

And though the child hath its soul, yet while it is in the womb, it depends upon the soul of the mother, as the fruits partake of the life of the tree while they are upon it, therefore it is probable, that whatsoever moves the faculties of the soul in the mother, may move the same in the child: Hence it is, that while the forming operateth in the seed and womb of the mother, if any species be sent to the imagination of the mother which she strongly receives, it may make an impression upon the child, yet every imagination cannot make this impression, but that which makes a great admiration or terror in the mother when the forming faculty is at work, as when she beholds one with six fingers, she brings forth the like, or when she produceth hair where it should not be, or the likeness of a beast in any limb, or when she seeth any thing cut or divided with a cleaver, she brings forth a divided part, or a Hare-lip.

Chap.

Chap. 8. *Of a Child turned into Stone.*

John Alboſius Doctor at *Senon*, and *Simeon Provarcher* of *Lingo*, Phyſition of *Senon*, writ of this in French and Latin.

I ſhall give my opinion with others.

Two things are to be obſerved in this wonderful hiſtory, firſt, why the Child in the time of travail being dead in the womb, did not ſtink as is uſual, or kill the mother ſuddenly, or was not caſt out by degrees being rotten? ſecondly, by what force the child was turned into Stone?

For the firſt, The mother lived twenty eight years after ſhe had this Child; therefore it is not credible that the womb was ſo cold, that it might hinder putrefaction, as ſome think. It ſeems more probable to be, that theſe queſtions explanation depend upon one principle; for the cauſe that made the ſtones hardneſs, kept the child from putrefaction, but what that is, it is obſcure.

Many fly to the efficiency of the firſt qualities, others to drineſs, others to coldneſs, others to both. I acknowledge heat, cold and drineſs to be helping cauſes for breeding of Stones in mans body; but the chief cauſe is a Stone breeding juyce, or ſpirit, of which I have ſpoken at large.

The principles of Generation were weak in this child, and impure, and this ſtone breeding juyce, was mixed with the blood in the humors; hence it is, that it was not born alive, as in a mole bred in the womb, which women have till they are old and die with it, and yet it ſtinks not

no more then ſtones bred in moſt parts. But there is but this Hiſtory of a ſuch a Birth.

Chap. 9. *Of a Mole.*

IT is fleſh and maſs without bones or bowels, gotten of an imperfect conception inſtead of a child. The Latins call it a Mole from the weight, becauſe it is troublesome to women, as a Milſtone in Latin called *Lapis Molaris*.

The Differences.

Sometimes it is unſhapen fleſh without bones, only full of veins, with a skin over it, and nothing within, but like the Parenchyma of the bowels. Sometimes it is membranous and fibrous, without ſhape. Sometimes it is long, round, or like a quarry of glaſs, or like a brute beaſt. Some have brought forth three Moles like mens yards.

Pet. Salisbu. in annot. in altimarum.

Some are like congealed blood, or the Placenta of the womb, into which the navel-veſſels are inſerted; ſome grow and are nouriſhed, and ſome have an obſcure ſenſe. Sometimes they are ſent out alone, ſometimes with or before the child, of which there are many Hiſteries. Some bring forth Monſters for Moles.

The Cauſes

It is from the error of the forming faculty, but the Cauſe of that is obſcure. I ſuppoſe it is from both ſeeds, when the forming faculty is weak, and the ſeed little and not good, and overcome by much blood, and can make only veins and membranes, and not a whole child. Sometimes it is in Widows only from their own ſeed and blood.

A Mole is ſooner bred when the blood is impure, and unfit to nouriſh, and is made when they copulate in the flowing of the terms that are

unclean

unclean. It is neither from heat nor cold principally, but from the error of the forming faculty.

They are hard to be known before the fourth month, then they are known by such as can distinguish between the motion of wind and a child. 3. If a woman turn from side to side, it falls like a stone to that side she lies on, and is heavy. If it have any motion, it is trembling and beating, with construction and dilation like a Spunge. If after the time that the child should move, there be no motion, and the belly swells, and there is no sign of a Dropsie, it is a sign of a Mole. *The Signes.*

Thirdly, in women with child, there is Milk about the fourth month, but in a Mole the breasts swell, but there is no true milk. 4. They are more pined and faint, and have more pain in their back and groyns.

If it be with a quick child, it is hard to be known, but it is known by it weight in the womb, which she perceives when she gets up to walk or moves from side to side; some are then strong and well coloured.

It hurts the womb and whole body; if it be divided, it is less dangerous: when it is soft, it is cast out the third or fourth month. Sometimes it ulcerates or tears the womb, and causeth great bleeding. Some have been cast out or drawn out without danger: some grow old with them in, and find no inconvenience but the weight. *The Prognostick.* *Fabr. cent. 2. obs. 55.*

To prevent, take heed of Venery in the terms, or before the terms, or when the body is foul or obstructed, or the womb. *The Cure.*

When it is, take it away presently with things that send forth a dead child. *Hippocrates* sheweth the Cure in few words, *First foment the whole body, &c.* 1. *De morb. mulier.*

Therefore if she be plethorick, let blood largely in the foot at divers times.

Then purge often with strong Physick. Take *Althæa, Lilly roots, each half an ounce; Althea, Mercury, Pellitory, Frankursine, each a handful; Chamomil, Melilot flowers, each half a handful; Fænugreek and Linseed, each six drams; boyl them in Broath to a pint, add sweet Butter, Oyl of sweet Almonds, Lillies, each an ounce; make a Clyster, repeat it often.*

To Conquer all infirmities, Study my *Sennertus, Platerus, Riverius, Bartholinus* and *Riolanus*, of the last Editions.

Make Baths, Liniments, Fomentations, (then move the terms) with Dittany, Birthwort, Briony, &c. Take *Briony, Birthwort, each half an ounce, Asarum two drams, Rue, Savin, Mugwort, Dittany, Pennyroyal, Motherwort, each half a handful; Elder and Chamomil flowers, each half a handful; Line and Fœnugreek seeds, each half an ounce; boyl them to a pint, add Hiera an ounce and half, Troches of Alkandal a dram, Oyl of Rue and Keir, each an ounce and half; make a Clyster, of the residents make a Cataplasm for the belly.*

Or this Pessary. Take *Troches of Mirrh, Galbanum, Opopanax dissolved in wine, each two drams; Sowbread roots a dram, white Hellebore half a dram, with juyce of Rue.*

Fab. cent. 2. obs. 52. If these will not do, let the Midwife take it out with her hand, if it be half rotten.

Or leave it to Nature which doth it in time.

To stop the flux of blood after a Mole is taken out, use things against overflowing of the Terms. As, Take *Plantane, Shepheards-purse, Brambles, Oak leaves, red Roses, each a handful; boyl them in steeled Water, then take Barley bran two ounces, Pomegranate flowers, Cypress-nuts, Pomegranate peels, red Roses, Comfrey roots in powders, each an ounce; Frogs burnt, Bole, Sanguis Draconis,*

each

each half an ounce; with the Decoction aforesaid, and a little Vinegar, make a Cataplasm for the Region of the womb. Take away pain with Anodynes mentioned in pain of the Womb: keep up the strength with meat of good juyce.

Question. *Whether a Mole may be without the company of a man, and without his seed?*

To speak freely of this which many doubt; I suppose that many are made of a weak mans seed, mixed with the womans seed, and much blood. But Histories confirm that Widdows have had them without mans seed, but not of the shape with the others. And being voided, they melted being in the air, into water.

I think Virgins cannot have them but from wantonness, or in sleep they may spend their seed; but because it is weak, and the blood necessary for formation, neither is drawn by the womb, nor flows to it of its own accord, as it doth in those that have had children, and the vessels of the womb in Virgins are straiter then in Widdows, and others that have had children. Therefore though the seed of Virgins flow into the womb, yet they cannot have a Mole for want of blood, which is necessary for the forming of the same. This is to be understood of Moles which are not vital, for vital Moles that have some life, cannot be got in Virgins or Widdows without the seed of a man.

Chap. 10. *Of Monsters.*

Histories tell us of many Monsters brought forth by women. We spake of Worms,

Sect. 2. Chap. 8. They are like Toads, or Mice, or Fish. *Gordonius* saith, it is usual in *Lumbardy*. *Lycostbenes* saith, and others also, that Serpents, Dogs, and other Monsters with parts like brute beasts have been brought forth.

Par. 7. cap. 12. lij.

In appen. Franc. Ros. de par. Cæs.

Gasper Bauhin speaks of one *Anne Troporim*, which 1575. brought forth two Serpents with her child; in Harvest hot weather, she had drunk water in a Brook in a Wood near *Basil*, where she thought she drank the Spawn of a Serpent, for a little after that, her belly swelled, and three months after she was big with child, and the Serpents grew as the child did. Her belly was so big that she carried it in a swathing band. She was delivered at last of a lean male child, and (because they suspect Worms or Snakes from the gnawing and strange motion she felt that year,) they put a bason of milk under her, and when they expected an afterbirth, out came a Serpent, which she saw, & perceived another coming forth, they were an ell long, and as thick as a childs arm. Thus *Bauhin*, and he speaks of others, if you please to peruse him.

A Monster is that which is either wholly, or in part like a beast, or that which is ill shaped extraordinary.

The Causes.

Histories witness, that a Monster may be from humane seed, and the seed of a beast. It is seldome, for the forming faculty doth not err of it self, but is seduced by the imagination, or frustrated of its ends, from a fault of the Spirits, the heat or matter. Therefore imagination is the cause of Monsters. For Histories mention, that women with child, by beholding men in vizards, have brought forth Monsters with horns, and beaks, and cloven feet. The same is when Spi-

rits

ties or heat, seed or blood, are weak or little.

And though Doctors cannot cure Monsters, yet they are to admonish women with child not to look upon Monsters, and to strengthen their Spirits and heat, and to keep the seed and blood right, and not to allow copulation in time of their terms, lest any monstrous Birth should be from much and inquire blood.

Chap. 11. *Of false Conception, and Swelling.*

FAlse Conception or Gravidation is, when the terms are stopt, and the belly swells, and there are signs like those of a true Conception: then they think themselves with child, and as *Hippocrates* saith, *They believe not to the contrary till ten months are past.*

The causes, are wind in the womb, or water, matter, or thick flegm. *Causæ p. 1. s. 2. c. 10.*

These are bred from sickly seed retained, upon which Nature works in vain: or from a fault in the terms that corrupts the seed, and breeds bad humors. The like appears in Virgins when they begin to have their terms, but it is discovered by pain.

The terms flow not as in a true Conception, but in this there is pain of the head, loyns, belly, and groyns, of which *Hippocrates* saith thus; *They have a false Conception without terms appearing, with a swollen belly, have the headach, and there is no milk in their breasts, but what is like water, & very little.* Moreover the belly swells sooner then in a true Conception; their colour changeth, their face and feet swell: they loath meat, faint, *The Signs.* 2. *Prorrhet.*

and

and have a depraved appetite. The surest sign is the time of childbearing being past.

The Prognostick. They are commonly barren, or have ulcers in their privities.

The Cure. It is cured by evacuation of the matter in the womb with proper Medicines, as in the Chapter of the Distemper of the Womb with matter, and of inflation of the Womb and Dropsie.

THE

THE FOURTH BOOK.

THE SECOND PART.

THE FIFTH SECTION.

Of the Government of Women with Child, and preternatural Diſtempers in Women with Child.

Chap. I. *Of the ſigns of Conception.*

IF ſhe keeps the ſeed, it is a ſign ſhe hath conceived, and a man many know that the ſeed is kept, if he find in Copulation that his Yard is ſucked and drawn by the womb, and the privities are not moiſt. And if ſhe perceives little or no ſeed to come forth again, and grow chill and quiver, and perceive a twitching in her womb, from the great delight: and the mouth of the womb cloſeth, and the terms ſtop.

But they are deceived, when they count or reckon from the stoppage of the terms. For some have their terms twice or thrice after they have conceived, and some have them all along without hurt.

The chiefest sign of Conception is, when there is at first loathing of meat, newking Pica, or preternatural appetite and vomiting. And when they hate that they earnestly affected, or faint when they think of them.

About the fourth month, the child moveth, which is not in a Mole, the breasts after that swell with milk, and the last are the surest signs. From the face and urin there is no certainty.

5. *Aphor.* 42. & *ibi.* 48. *Hippocrates* teacheth us to know whether it be a Male or Female; *If she be with child of a Boy, she is better coloured, but pale if of a Girle. And Boys lie on the right side, and Girls on the left in the womb.*

Chap. 2. *Of the Government and Diet of Women with Child.*

THe Diet is, either for such as are sound, or as have diseases.

As for the air, *Hippocrates* saith, *If there be a wet warm winter with Southerly winds, a dry spring with Nothern winds, they who conceive in the spring abort upon any small occasion.* Or if they bring forth, their children are weak and sickly, or die. Let her avoid all evil scents, as of Rue, Pennyroyal, Mints, Castor, and Brimstone. Some cannot bear sweet scents, let them not look upon terrible things, nor hear great noise of Guns.

3. *Aphor.* 12.

Let meat be easie of concoction; let her eat Quinces

Quinces to ſtrengthen the child, or ſweet Almonds with Honey, ſweet Apples, Grapes. Let her abſtain from ſharp meats, very bitter or ſalt, and things that can provoke terms, as Garlick, Onions, Olives, Muſtard, Fennel, Pepper, and all Spices. In the laſt months Cinnamon is good, Summer fruits are naught for her, and all Pulſe. When the child is bigger, let her diet be more, for it is better for Women with child to eat too much then too little, leſt the child ſhould want nouriſhment,

Let her drink moderately of clear Wine, not exerciſe too much, nor dance, nor ride in a Coach that ſhakes her; let her not lift any great weights in the firſt and laſt months. In the ninth month let her move a little more, to dilate the parts, and ſtir up natural heat.

Let her abſtain from Venery in the firſt months, leſt there be a Mole or Superfœtation, or the child be hurt, but ſhe may uſe it moderately in the laſt.

She may bathe in the laſt months, once in a week to looſen the privy parts. Let her avoid anger, ſorrow, fear, and too much mirth.

Let her ſleep, rather then to be watchful. Let the belly be kept looſe in the firſt month, with Pruens, Raiſons, or Manna in Broth. And let her uſe Medicines to ſtrengthen the womb and the child.

An Electuary. Take *Conſerve of Borage, Bugloſs and red Roſes, each two ounces; of Balm an ounce, Citron peels, and Chebs Myrobalans Candied, each an ounce; Extract of Wood-aloes a ſcruple, Pearl prepared half a dram, red Coral, Ivory, each a dram; precious Stones, each a ſcruple; candied Nutmegs two drams, with Syrup of Apples and Quinces, make an Electuary.*

Rouls,

Rouls. Take *Pearls prepared a dram, red Coral prepared and Ivory each half a dram, precious stones each a scruple; yellow Citron peels, Mace, Cinnamon Cloves, each half a dram; Saffron a scruple, Wood aloes half a scruple, Ambergreece six drams, with six ounces of Sugar dissolved in Rose-water, make Rouls.*

Apply strengtheners to the navel: of Nutmegs, Cloves, Mace, Mastich, Coral made up in bags, or a Toast in Malmsey sprinkled with powder of Mints.

Chap. 3. *Of the Cure of Women with Child in General.*

They have divers chronick and acute diseases; as Feavers, Pleurisie, Quinzies, or inflammation of the Bowels, of which *Hippocrates (If a Woman with child have an acute disease, it is deadly)* There is a double danger. 1. In respect of the Feaver which *Galen* saith will be continual. 2. In respect of the want of nourishment for the child. For if a woman with child be fed, the Feaver increaseth. If she have an Apoplexy, Epilepsie, Convulsion, Cramp, she cannot bear it out. But acute diseases are not alwaies deadly in women with child.

4. *Aphor.* 31.

Valer. l. 1. *obser. vol. com. ad lib.* 3. *aph.* 30.

They have sometimes intermitting Feavers, Coughs, from which they hardly are freed before they are delivered.

Question 1. *Whether must Women with child use a sparing Diet?*

If you give her a Diet at a long distance, the child will be starved: If you give her a full diet, and

Gal. cit. lo.

and often the fever will endanger both mother and child.

Therefore be moderate and add ſomething to the dyet which the mother loved before the fever, for the childs ſake, and for the fever. Abate the dyet in the firſt months, let the dyet be little, in the middle and laſt months, let it be larger.

Queſtion 2. *Whether may a Woman with Child be let blood?*

Hippocrates ſaith, *If a woman with child be let blood, ſhe will miſcarry, and if the child be older, the ſooner.* This is to be underſtood of great bleeding, which was pints in his time, but now we go by ounces. 5. *Aph.* 50.

Therefore if bleeding be required in a fever, or the like, & the woman with child be in ſtrength, you may boldly let blood upon theſe conditions. 1. That you take not nouriſhment from the child, let it be a little, and you will take more, do it the ſecond time, leſt you weaken. 2. Open not the foot nor the Baſilica, but the Mediana. 3. Before you bleed, ſtrengthen the child by applications to the navel. And if they abort in a fever, you muſt impute it rather to the violence of the fever, then to the bleeding, and you uſed the neceſſary help for preſerving the mother. But it is ſafer in the firſt then in the laſt months, becauſe the child needs a further dyet. *Amat. Luſit. c* 5. *cur.* 27. *rod. à caſt. de morb. mul.* 3.

You may alſo open a vein in a woman with child that hath no diſeaſe, to prevent abortion, when there is much blood, in the fourth or fifth month, eſpecially if they have no fever, and are ſtrong. As *Celſus* ſaith, *A ſtrong Child, and a luſty old man, and a healthy woman with child, may* *lib.* 2. *c.* 10.

be

be safely let blood. And *Hippocrates* forbids bleeding only, lest the child should want nourishment.

Question 3. *Whether may a Woman with Child be purged?*

You must not give strong purges, lest their force which moveth the humors, should reach to the womb, and cast out the child. Therefore you must not purge women with child in all diseases, nor at all times, but only in the fourth month till the seventh, and that sparingly. And if the matter swell and abound, as *Hippocrates* shews. For the danger from the turgent matter is easily avoided thereby; for it will be purged with more ease, then when it is fixed and quiet. 1. Therefore only purge in an accute disease. 2. From the beginning of the fourth only to the end of the sixth. 3. Use no vehement Medicine, nor very bitter, as Aloes which is an enemy to the child, and opens the mouths of the vessels; nor Coloquintida, nor Scammony, nor Turbith, but use Cassia, Manna, Rhubarb, Agarick and Senna. but Diacydonium purgans is best with a little of the Electuary of the juyce of Roses.

4. Aph. 5.

If there be a chronick disease, she may also be purged safely, especially if she be used to it, and strengthners be applyed to the navel.

Question 4. *Whether purging or bleeding is most dangerous for a Woman with Child?*

We shewed in the last Question the necessity of purging, and its danger by the great motion of humors, which if it reach to the womb, causeth abortion, because it causeth pain in the belly, and

and provokes the terms. But bleeding disturbs the humors less, nor doth hurt any way, but by taking nourishment from the child. And this you need not fear, if there be too much blood. Therefore purging is more dangerous then bleeding.

Question 5. *Whether is it lawful to cause an Abortion to preserve the Mother?*

A Christian may not cause an abortion for any cause, for it is wicked: and the Gentiles in *Hippocrates* his time never allowed it, they would not hinder Conception, much less would they destroy it when made. Nor must the mother be preserved by the loss of the child, *For we must not do evil, that good may come thereby.*

But if to preserve the mother, the Physitian purge or bleed, and the abortion follow, the fault is not the Physitian that intended it not, but in the weakness of Nature, and of the child, and is better to preserve the mother, then by neglecting the lawful means, let both die. Also the dead child must presently be thrown out.

Question 6. *Whether are Clysters, Diureticks and Sweats proper for a woman with child?*

Though women deny Clysters to them, yet if they have been used to them, they may be given in a small quantity, such as only mollifie and supple, nor do they more hurt then Lenitives.

Diureticks or things that provoke urine, are not safe, because they provoke the terms. You may not give gentle Sweats, for Nature will receive strength by the casting off of her enemies. You must use Alterers that are proper, as this

Syrup. Take *the juyce of unripe Grapes about the beginning of* September *three galons, add Pomecitrons or Lemons bruised half a pound: boyl them till they are soft, and strain them, and with half a pound of Sugar make a Syrup.*

Chap. 4: *Of the Symptomes that befal Women with Child in the first moneths.*

THey are loathing of meat, Pica, or evil appetite, pewking, vomiting, belly-ach, flux of the belly, tooth and headach, giddiness.

These all come from the stoppage of the terms, especially in a Cacochymy or evil juyce: for it goes to the stomach, and so to the head. First, they loath meat, which *Hippocrates* saith, is a sign of Conception. And this is when the child takes the purest blood, and leaves the impure, which gets into the mouth of the stomach, and infects it, and hence comes the loathing of some sorts of meats. 5. *Aph.* 45.

Sometimes this ceaseth of it self; but if there be danger of a Consumption in the mother, lest the child should be in danger for want of food, give a gentle Vomit or Stomach-pills, with things that strengthen the Stomach. As, Take *Conserve of red Roses half an ounce, of Bettony an ounce, preserved Quinces three drams, Aromaticum rosatum half a dram, Pearl prepared half a scruple, with Syrup of green Ginger and Quinces, make an Electuary.*

Anoint the stomach with oyl of Mastich, Mints, Quinces, Wormwood, Mirtles, &c. Give astringents and powerful things with meat, and let it be roasted rather than boyled.

Pica

Pica is when they deſire ſtrange and abſurd things, as coals, aſhes, &c. as ſhe that longed for her husbands fleſh, and though ſhe loved him very well; ſhe killed him, eat part, and powdered up the reſt. Of this diſeaſe we ſpake in the third Book.

Juyce of young Vine-leaves with ſyrup of Quinces, is good againſt this, or the water that drops in *May* from the Vines. This keeps the child from ſuffering by the mothers appetite.

Or this Spirit. Take *Citron peels, Oranges, Piony roots, as much as you pleaſe, and Malmſey, digeſt them ſome dayes, then beat the roots and peels, add more Malmſey, and diſtill them.*

The third is loathing and vomiting, from an evil vapour or humor in the ſtomach from blood retained. If vomiting gives her eaſe, ſtop it not, but leave it to nature, it will ceaſe after a month or two. If it be with trouble, give a gentle Vomit, or ſtrengthen the ſtomach, or give a little Rhubarb.

The fourth is pain of the belly, from wind and humors about the womb that go the guts, diſcuſs them as in Chap. 3. of the Cholick. Avoid moiſt Fomentations, give Cinnamon water, or ſpiced wine.

The fifth is a looſneſs which muſt be ſuddenly ſtopt, leſt it cauſe an abortion. Firſt, give a gentle Cleanſer and ſtrengthener, as Rhubarb with ſyrup of Roſes ſolutive, then Quinces at the firſt courſe at meals; and Rice, Starch, Almonds, Conſerve of Roſes, Quinces. Apply to the navel a pultis of Quinces, Maſtich, Nutmegs, Mace, Cloves. *Hippocr. 5. Aphor. 34.*

The ſixth is the toothach, from a ſharp humor from retention of the terms that goes to the root of ſome tooth, and hurts the membranes. It ceaſeth

seth commonly of it self, yet if it be great, use a Plaister of Mastich and Tacamahacca to the temples, and hold in the mouth the decoction of Fern roots, Cinquefoyl, Snakeweed, Sage, Mulberry-barks, &c.

The seventh is headach, when the vapors from the terms stopt, ascend and twitch the membranes of the brain, it must be repelled and abated with Lenitives, of which in *Lib.* 1. *Part* 3. *Sect.* 1. *cap.* 3. of Headach.

The eighth of the Megrim, from the vapors disturbing the Spirits that go to the head by the veins and arteries, or by the gullet. If it cease not, discuss vapors, and strengthen the brain inwardly and outwardly as in Vertigo.

Chap. 5. *Of the Symptomes in Women with Child in the middle Moneths.*

THey are cough, heart beating, fainting, watching, pains in the loyns and hips, and bleeding.

1. The cough is from a sharp vapor that comes to the jaws and rough artery from the terms, or from a thin part of that blood gotten into the veins of the breast, or falling from the head to the breast. This endangers abortion, and strength fails from watching; therefore purge the humors that fall from the head to the breast, with Rhubarb, Agarick, and strengthen the head as in a Catarrh, and give sweet Lenitives, as in a Cough.

2. Palpitation of heart and fainting, is from vapors that go to it by the arteries, or from blood that

that aboundeth, and cannot get out at the womb, but aſcends and oppreſſeth the heart. Uſe Cordials as in Syncope inwardly and outwardly.

If it be from too much blood, as in Plethory, open a vein.

3. Watching is from dry ſharp vapors that trouble the animal Spirits. Then uſe Frictions, and waſh the feet at bed time, and give Syrup of Poppies, dryed Roſes, Emulſions of ſweet Almonds, and white Poppy ſeeds.

4. There is pain in the loyns and hips from the weight of the child, or from the terms ſtopt, or growth of the child that ſtretcheth the ligaments of the womb and parts adjacent; if there be Plethory, bleed. If it be from weight of the child, hold it up with ſwathing Bands about the neck.

5. There is flux of blood at the womb, noſe, or Hæmorrhoids from plenty, or from the weakneſs of the child that takes it not in, or from evil humors in the blood, that ſtir up nature to ſend it forth. Alſo the veſſels of the Womb may be broken or torn by motion, fall, cough, or trouble of mind. This is dangerous, of which *Hippocrates* ſaith, The child cannot be well, if it be from blood only, there is leſs danger, ſo it flows by the veins of the neck of the womb, for it takes away Plethory, or take not nouriſhment from the child. *5. Aphor. 60.*

If it be from the weakneſs of the child that draws it not, abortion often follows, or hard travel, or ſhe goes beyond her time. If it flow by the inward veins of the womb, there is more danger by the openneſs of the womb. If it come from evil blood, the danger is alike from Cacochymy which is like to fall upon both. If there

be Plethory, open a vein warily, and use astringents. As, Take *Pearls prepared a scruple, red Coral two scruples, Mace, Nutmegs, each a dram; Cinnamon half a dram, make a powder, or with Sugar, Rouls: or give this powder in Broth.* Take *red Coral a dram, Pearl half a dram, pretious stones, each half a scruple; red Sanders half a dram, Bole a dram, sealed Earth, Tormentil roots, each two scruples; with Sugar of Roses and Manus Christi, with Pearl six drams, make a powder.*

You may strengthen the child at the navel. If there be Cacochymy alter the humors, and (if you may) evacuate. You may use Amulets in the hands, and about the neck. In flux of Hæmorrhoids, beware of the pain. Let her drink hot Wine with a roasted Nutmeg.

Chap. 6. *Of the Symptomes that are in the last Months.*

FIrst, the urin is stopt from suppression of the neck of the bladder. Let her then lye down, and let bladder be fomented with a Bag of Pellitory, Parsly roots, Mallows, Linseed, and the like, or use the Catheter.

2. The belly is bound from a hot and dry liver, when the child draws all the moisture to it, or presseth the guts. Let her then use Moistners, as Butter, Mallows, Borage in Broaths; or that Clysters in a small quantity.

3. The veins appear in the hips and legs as varicous only, then keep them from walking, and let their feet be laid upon a stool.

4. The leggs swell from serous blood, but this goes away with the afterbirth, and is the signs of a female

a female child; but if ſhe cannot walk, foment with a Lye made of Vine branches and Wine, or with a Decoction or Organ, Pennyroyal, Chamomile, Calamints. Or,

Take *Bean and Lupine flour, each two ounces; Tartar an ounce, Pigeons dung half an ounce, with ſtecled water and juyce of Coleworts, make a Pultis. Rub and waſh the feet with ſalt water in which Chamomil, Organ and Dill were boyled.*

5. The skin of the belly is cleft with ſtretching after the fourth month; therefore uſe looſning Liniments to keep off deformity, as marrow of Veal, and Sheeps legs, Oyl of ſweet Almonds, Hens greaſe.

6. The water gathered in time of being with Child, between the membranes that hold the Child, comes forth too ſoon, becauſe the membranes are broken by leaping, or a contuſion. This makes difficult birth, for that water was to moiſten the parts. Therefore let her keep a good diet, and ſtrengthen the child inwardly and outwardly.

Chap. 7. *Of Weakneſs of the Child.*

THis is either from weak ſeed, or little nouriſhment or bad, and cauſeth many diſeaſes in the child.

To hinder abortion and death of the child, know rightly the weakneſs, as *Hippocrates* ſaith, *They that will abort, have firſt breaſts that fall away*, which is from want of nouriſhment in the common veins of the womb and breaſts, *Hippocrates* hath a ſecond ſign, which is this: *If a woman* 5. *Aph.* 53. 5 *Aph.* 52.

with child hath much milk flowing from her breaſt, her child is weak. 3. If the terms flow often, the nouriſhment is taken from the child. 4. A mother often and long being ſick, ſhews that her child is weak, becauſe her blood is not good, and the bad humors with the blood go to nouriſh the child, which makes him ſick. 5. When the mother hath a flux of the belly, the child is weak. 6. When it begins to move, and is ſcarce felt, it is weak.

If it be from theſe cauſes, take them away, and ſtrengthen the child, firſt feed the mother high with meats of good juyce, and ſweet Almonds ſteept in Honey, Raiſins, Quinces, outwardly thus. Take *Malmſey three pints, diſſolve it in oyl of Nutmegs, by expreſſion half an ounce, add powder of Cloves, Rue, each half an ounce; Roſe, Sage, Marjoram, Pennyroyal water, each a pint; Aqua vitæ three ounces.* Dip Spunges in it, and apply them under the left breaſt, to the arm-pits, hams, pulſes, ſoles of the feet, and when they dry, wet them again.

Chap. 8. *Of Crying in the Womb.*

CHildren have ſometimes cryed in the womb, as *Fabricius* ſaith in his Epiſtle to his Brother *James Fincel*, and *Weinridick* of Monſters, writes thus, *In this City of* Breſſa *a child was heard to cry in the womb three dayes before the travell; when he was a man, he was miſerable with poverty and diſeaſes, till he died.* *Andreas Libavius* writes the ſame, and others.

Some ſay. It portends evil to the Mother, or Child, or Countrey.

It

It is a voice by the expulsion of the air through the rough artery, and some air may in the cavities from vapors or Spirits, as in eggs when chickins pip in them. And if the child have a rough artery, lungs and breasts which are the organs of breathing sound, and the child is strong, there is no hinderance, but it may utter a voice. But something, whatsoever it is, must stir it to make this noise. *The Causes.*

THE

THE FOURTH BOOK.

THE THIRD PART.

THE SIXTH SECTION.

Of Symptomes that happen in Child-bearing.

Chap. 1. *Of Child-bearing in general.*

WHEN the Child can no longer be contained in so small a place, being grown, and requiring more nourishment, it kicks, and breaks the membranes and Ligaments that held it, and the Womb by an expelling faculty, sends it forth with great straining, and this is called Travel.

It is either natural or not natural, legitimate or

or illegitimate. The natural is when the child comes with the head forward and heels upwards, with his hands and arms to his thighs, and so the other parts easily follow, then the Amnios is broken, and the water that was laid up in time of being with child flows forth, and moistens the passages, then the child with more force breaks the Acetabula, from which the Secundine is separated, and the other membranes are broken, and the blood flows into the cavity of the womb, and the child gets out by the expulsive faculty with such force, that it seems to fall rather then be expelled, and the bones of the privities must needs be divided.

That which follows the birth is above humane capacity, namely, the transmutation of the navel vessels, and lungs, and heart in the Infant, and why Nature ordered it, of which *Galen* elegantly in the 15 Book of the use of Parts, and 6th. Chapter.

There is also a legitimate birth, when it is according to the Law of Nature, and an illegitimate, when it is before or after the time.

Hippocrates saith, that a birth in the seventh month is vital and legitimate. And it is sooner from the strength of the faculty and matter fit for formation, yet it is commonly weak, except the seventh month be compleat. *Lib. de septim. partu.*

Of the eighth month *Hippocrates* saith thus, *None lives that is born in the eighth month, because it cannot bear the two afflictions to follow*, but the reason of the Arithmeticians is better, that say an even month is imperfect.

The ninth and tenth month are the best, as *Hippocrates* saith; *A child is born in ten months at the farthest*, and so says the wisest *Solomon*. Some say *Lib. de natura pueri* *Lib. Sapient.*

say that a child may be born in the 11th. month, and *Peter Apponensis* was so born; and some say, they have been born in the fourteenth and fifteenth month: but rare things are not to be counted the Law of Nature.

Generally Physitians agree with *Hippocrates*, though some dissent.

Chap. 2. *Of Abortion.*

IT is the exclusion of a child, nor perfect nor living, before ligitimate time. This time is defined by *Hippocrates*, *whosoever conceiveth, doth it within seven days, but they are properly abortions that come before the seventh day; and though some are in the fifth and sixth month that have lived, yet that must not derogate from the common Law of Nature.*

Lib. de carnib.

Some differences of Abortion are from the time and bigness of the child. For that which is cast out is little and round, without distinction of members at first, like a Grape. Sometimes as long as a finger, and members may be distinguished. And sometimes the child is almost perfect.

The Causes.

The immediate Cause, is the expulsive faculty stirred up, and that is done by three means from *Galen*, from the weight, bigness and pain. There are more causes which we shall place in two Ranks. The first is of the manner of the causes that provoke the expulsive faculty. The other is that which findeth out these wayes by all the causes.

3. De nat. fac. cap. 12.

The expulsive faculty is first provoked by the child being weak, either from evil seed, or being dead. The child is weak for want of food, and from the mothers diseases, either in her whole body,

body, or in the womb, or parts adjacent that consent, as Feavers, Inflammations, Fainting, Convulsions, Pain, Vomiting, Neesing, Cough that move the Spirits and humors, and shake the child, and stir up Nature to expel it.

Also straitness of the womb causeth Abortion, by which means it cannot contain a great child. Also shortness of the navel-vessels, which *Frabricius* first observed.

The outward causes, are cold air after hot and moist, which gets into the womb, and provokes it, and hurts the child. The Astrologers add the malignant aspect of the Stars: also too much or too little meat. Great watchings, purging, and flux of blood by the Womb and Hæmorrhoids. Also violent motion, as leaping, carrying of burdens, strokes on the belly or back. Also passions, as anger, fear, sorrow. *Cent. 2. obs. 50.*

Also bleeding, purging, fasting, smell of brimstone or ashes, hoofs burnt, or stink of the snuff of a candle.

The Signs.

If the breasts be less, or much milk flow from them, or she feel much and often pain about the belly or loyns, that go to the Pubes and Os sacrum, with a desire of thrusting forth in the womb. If the child change its place, and if it fall lower when it was in the middle of the belly, there is fear of miscarrying.

The Prognostick.

It is dangerous alwayes, because it is with violence, there are also great Symptomes: they are in less danger that have already brought forth a child; therefore the first is most dangerous, and the mouths of the Vessels are torn, and they commonly become barren. Abortion is most dangereus in the fixth, seventh and eighth month, because the infant being greater, causeth greater pain,

pain, and breaks the Ligaments worſe.

To preſerve from Abortion.

Conſider the conſtitution before ſhe is with child, and prevent every cauſe. If it be like to come from Plethory before Conception, open a vein, and after Conception in the fourth or fifth month, in the arm.

If it be from Cacochymy, purge the whole body, and purge the womb with Peſſaries, and ſtrengthen it, of which in the cold and moiſt diſtemper of the womb.

If ſhe have conceived, open a vein before the time ſhe uſed to abort; if there Cacochymy purge gently at times. If there be a cold diſtemper of body by flegm that hurts the womb, give the decoction of China or Sarſa, with ſtrengtheners of the child.

Avoid the external cauſes of abortion, and if they have done hurt, help it preſently. Let not the belly be bound; if the child be weak, remove the cauſes of weakneſs, and ſtrengthen it. Uſe things that ſtrengthen the womb and child, as Coral, as Kermes-berries.

Or, Take *Magiſtery of Coral a dram, pearl prepared half a dram, Ivory ſhaved a dram, Maſtich half a dram, grains of Kermes a dram, Manus Chriſti with pearl two drams, make a powder.* If the Abortion be at hand, and the pains increaſe, give this Powder with a rear Egg. Or, Take *Conſerve of red Roſes two drams, red Coral, and Maſtich, each a ſcruple, give it preſently.*

Uſe the Counteſſes Oyntment outwardly to the Loyns, Reins, Pecten and Perinæum. Or, Take *Oyl of Roſes, Mirtles, Maſtich, Quinces, each two ounces; Oyl of Mints an ounce, Bdellium diſſol-*

ved

ved in Vinegar, liquid Storax, each two ounces; Oyl of Nutmegs by expreſſion a dram, with wax make an Oyntment. Of the ſame with Pitch, Roſin, Colophony, you may make Plaiſters. Let her hold a Loadſtone in her hand, or tie it to her navel, or wear an Eagle-ſtone under her arm-pits, or Coral, Jaſpar, Smaragds, Diamonds. If theſe will not keep the child up, you muſt give over Aſtringents, and uſe Lenitives.

Queſtion. *whether the ſtraitneſs of the womb, is the cauſe of Abortion?*

Hippocrates 1. *de morb.* ſaith, *That the womb may cauſe Abortion, if they be windy, thick, great, or little*: and he ſhews in another place, that Abortion may be from the ſtraitneſs of the womb. And in another place he ſaith, *If a woman in the third, fourth, or fifth month miſcarry, often, and at the ſame time, it is becauſe the womb will not ſtretch.* And *Galen* confirms the ſame, and it ſtands to reaſon, for natural birth is when the womb cannot contain the child for its growth. Therefore if it be preternaturally too little, it is the cauſe of Abortion. And though Nature hath made the womb to hold the child, yet if it be not made large enough, it cannot contain it; ſo the ſtomach is ſometimes ſo ſtrait, that it cannot hold an indifferent quantity of meat, as others can.

Lib. de ſuâ per lib. de ſteril.

3. *De nat. fac. c.* 12.

Chap. 3. *Of the Signs of Natural Birth, and the manner and Government of ſuch as bring forth.*

AT her time of her being to be delivered, let her take heed of aſtringents and thickners,

But

but let her eat meat of eaſie concoction, and of good juyce, and ſit every fourth day in a hot Bath. O Mallows Fœnugreek, Linſeed, Mugwort and Chamomil flowers: and after let her back, loyns, belly and privities be anointed with the Mucilage of Althæa ſeed, and Oyl of Lillies, and let the child be ſtrengthened.

But when ſhe hath pains from the navel to the groyns, and in the back, then the ligaments, and veſſels are broken, by which the child grows to the womb. And becauſe the Womb violently ſtrains to diſcharge it; the membranous fibres are extended, and commonly there are very great pains, and throws, or the child will not be born, and it is an evil ſign when throws ceaſe, becauſe the expulſive faculty is weakened. And let not the Midwife provoke throws till the time.

When the membranes are broken, the water flows out, that comes from the urin and ſweat of the child, firſt little, then more, then wateriſh blood, and the orifice of the womb begins to open to let out the child. And before this time, you muſt not provoke throws. Then let the Midwife put her finger into the orifice of the womb, and ſhe ſhall perceive ſomething round and hard as an egg. Let her not lie on her back flat, but with her back up, that ſhe may breathe more freely.

After the child is born, you muſt preſs the blood in the navel-veſſels, towards the navel of the infant, and take heed that you loſe not much blood in cutting off the navel-ſtring, for it hath deſtroyed weak children, and you muſt labour to fetch out the Secundine with the child: and if it be in the womb, anoint your hands with warm oyl, and put them into the womb, and fetch it out.

Chap.

Chap. 5. *Of Natural hard Travel.*

THough Child-bearing since *Eves* sin is ordained to be painful as a punishment thereof, yet sometimes it is more painful then ordinary.

The first is from the mother, and the expulsive faculty. 2. From the Child. 3. From the passage. From the mother, as when the womb is weak, and the mother is not active to expel from weakness or diseases, or want of spirits, of which *Hippocrates*. *The Causes.*

It is from the birth when they are twins or more, and both strive to go forth at a time, or if the child stick to a Mole, or be so weak that it cannot break the membrane, or if it be too big all over, or in the head only, or if the Navel vessels are twisted about his neck. *5. Aphor. 55.*

It is from the passages when the membranes are thick, the orifice too strait, and the neck of the womb is not open sufficiently, as in such as labour of the first child, or are very fat. The passages are presſed and straitned by tumors in the adjacent parts, or when the bones are too firm and will not open, then the mother and child are both in danger, or when the passages are not slippery, or when they are broken too soon by reason of the thin membranes, or the water flows forth sooner then it ought. *Fabric. cent. 3. obs. 57.*

You may know hard travel by faint throws, that come at a great distance. And you must consider all things concerning the mother, womb and child. *The Signs.*

The Prognostick. In hard Travel, the mother and child are in danger, and the Perinæum sometimes breaks with the skin from the privities to the Arschole. If a woman be four dayes in travel, the child scarce escapes.

The Cure. All things that move the Terms are good to make easie delivery, As Myrrh, white Amber in white Wine or Lilly-water, two scruples or a dram, some give a drop of oyl of Amber in Vervain water, or a scruple of mineral Borax, or half a dram, but begin with gentle things, as a spoonful of Cinnamon water. Or, take *Cassia Lignea, Dittany, each a dram; Cinnamon half a dram, Saffron a scruple, make a Powder, give a dram.* Or, Take *Borax mineral a dram, Cassia Lignea a scruple, Saffron six grains, give it in a sack.* Or, Take *Cassia Lignea a dram, Dittany, Amber, each half a dram; Cinnamon, Borax, each a dram and half; Saffron a scruple, give half a dram.*

Or give some drops of oyl of Hazel in convenient liquor, or two or three drops of oyl of Cinnamon in Vervain water, some prepare the secundine thus: Take *the Navel string and dry it in an Oven.* Take *two drams of the powder, Cinnamon a dram, Saffron half a scruple, with juyce of Savin make Troches, give two drams, or wash the Secundine in Wine, and bake it in a pot, then wash it in Endive water and wine.* Take *half a dram of it, long Pepper Galangal, each half a dram; Plantane and Endive seed, each a dram and half, Lavender seed, four scruples, make a powder.*

Or, Take *Labdanum two drams, Storax calamite, Benzoin, each half a dram; Musk and Ambergrease, each six grains; make a powder, or Troches for a fume,* or use pessaries to provoke the birth. Take *Galbanum dissolved in Vinegar an ounce,*

Myrr

Myrrh two drams, Saffron a dram with oyl of Orris make a Pessary. An Oyntment for the Pecten and Navel. Take *oyl of Keir two ounces, juyce of Savin an ounce, of Leeks and Mercury, each half an ounce, boyl them to the consumption of the juyce, add Galbanum dissolved in vinegar half an ounce, Myrrh two drams, Storax liquid a dram, round Birthwort, Sowbread, Cinnamon, each half a dram, Saffron a scruple, with Wax make an oyntment.*

Also neesing provoke the birth and Amulets, as a Snakes skin about her middle, the Æglestone bound to her thigh, *5. Aphor. 35. Levi lemn. de oc. nat. mir. lib. 4. c. 12.*

If weakness be the cause, refresh her with Wine and sops to the nose, Confect. Alkermes, Diamosc. Diamarg.

If there be twins, let the Midwife order them with her hands, and help the foremost.

If the passages be not slippery, use an emollient Fomentation, and oyl of sweet Almonds, Hens or Ducks, grease, &c. If the belly be bound, give a Clyster or Suppository.

When medicine will not do it, break the membrane with the fingers dipt in oyl, or cut them. *Ætius tetra. 4. cap. 23.*

When the Child is still-born, let the Midwife chew Spices, and blow in its mouth, or drop Aqua vitæ in it, or anoint it with Honey.

Chap. 6. *Of a vitious disorderly Birth, or difficulty preternatural.*

IF the hend come not forth first, and the hands and feet are upwards, there is an ill birth.

Hippocrates reckons two causes, the largeness *The Causes.*

Lib de nat. pu. of the womb, and disorderly motion of the mother from pain, also the thickness of the membrane, which when it cannot break with the head, it attempts to do with the feet and hands.

The Signs. The Midwife may perceive in what figure the child comes forth.

The Prognostick. All disorderly coming forth is dangerous to mother and child, but there is least danger when both feet come forth, this is called by the Latins *Partus Agrippinus.*

The Cure: Let the Midwife reduce it into the cavity of the womb when it comes not forth right, and place it right.

When the feet cannot be thrust upwards, let the Midwife supple the parts with oyl, and take hold of the arm, and help it, and give neesings.

Let her alwaies labor to put the child in a right posture by moaing it with her hand, or taking the mother from the bed, and compose her in such a posture as may bring the child into a right posture, and that soon.

Chap. 7. *Of a slow Birth.*

THis is when the Child is longer coming forth then ordinarily, of this *Missa* writes, that a Venetian Matron conceived of a husband of seventy years of age, and brought forth a child in the fifteenth month blind, and without hands, which lived five months. *Cardanus* writes, that his father said, he was born in the thirteenth month. And *Mercurialis* writes thus, *that it was never seen or written, that a woman had a live child four year in her belly, &c.* but these are rare and miraculous.

Epistol. to. 2. 29. pis.

Consil. 85. ad christ. Wolcken.

The

The cauſe is the weakneſs of the ſeed, and want of heat in the womb, which makes the expulſive faculty weak.

Chap. 8. *Of a Child dead in the Womb.*

WHen at the time of Child-birth, there is pain and breaking forth of water, which ceaſeth preſently without delivery, the child remaining in the womb, then the mother or child dies, or both.

When the travel is vehement from divers cauſes, they may alſo cauſe no birth, for either the more ſhe may loſe her ſtrength, and the child not come forth, or both may die. *The Cauſes.*

And if the child be weak, and move little, or the mother may be weak, and the child great, the travel is hard, and both die, or if the child come not forth in a right poſture.

Or if the paſſages are ill proportioned, as when the bones of the Pubes do not give way, or when there is Schirrhus, or other tumor that ſtraitneth the paſſages there is no deliver). *Fabri. cent. 1. obſ. 64 & 67.*

Or the child dies by a diſeaſe for want of nouriſhment, or a fall, ſtroak, or leap, or paſſion in the mother.

Search if the child be living or dead, for if it be dead, it will hurt the mother by rotting, and if the mother die and child be alive, take it out before the mother be buried. *The Signs.*

A child is known to be dead, if the mother and Midwife perceive no motion, nor is it raiſed by any ſtrengtheners given, and when the mother moves from ſide to ſide, it moves like a ſtone, or

when the face and lips of the mother are pale, and her extream parts livid: and the breasts that were plump, are fallen; her breath stinks, water and stinking matter flows from the womb; there is a Feaver, horror and fainting, or Convulsion; or if the Secundine come forth before the child.

The Prognostick. If a dead child be not presently taken out, the mother is in great danger: there are great Symptomes, and strange diseases, of which see *Francis Rousset* and others.

The Cure. When the child comes not forth in time, and is alive, it must be taken out by the Midwife or Chirurgion by cutting the belly and womb, of which in the Chapter following. If it be dead, you must drive, or take it out before it stinks, either by Medicines or Chirurgery.

The Medicines are such as stir up the expulsive faculty, but they must be stronger then before, because the motion of the child ceaseth, as Take *Savin, round Birthwort, Troches of Myrrh, Castor, each a dram; Cinnamon half an ounce, Saffron a scruple; give a dram with Savin-water.*

Or, Take *Borax, Savin, Dittany, each an ounce; Myrrh, Asarum roots, Cinnamon, Saffron, each half a dram; make a powder, give a dram.*

Purge first, and put her in an emollient Bath, and anoint about the womb with Oyl of Lillies, sweet Almonds, Chamomil, Hens and Goose-grease.

Foment to get out the child with a Decoction of Mercury, Orris, wild Cowcumber, Stœchas, Broom flowers. Then anoint the Privities and Loyns with Oyntment of Sowbread. Or, Take *Coloquintida, Agarick, Birthwort, each a dram; make a powder, ad Ammoniacum dissolved in wine,*

Ox

Ox gall, each two drams; with Oyl of Keir make an Oyntment.

Or this Pessary. Take *Birthwort, Oris, black Hellebore, Coloquintida, Mirrh, each a dram powdered; add Ammoniacum dissolved in wine, Ox gall, each two drams.* Or make a Fume with Asses hoof burnt, or Galbanum or Castor, and let it be taken in with a Funnel.

If these will not do, use Chyrurgery. It is done with the hand only, or with instruments, of which *Ægineta* and *Ætius.* *lib. 6. c. 23. terrab. sect. 4. cap. 23.*

Charles Stephens shews how to use the hand without instruments. When you know the child is dead (saith he) place the woman in the best posture, and tye her so very fast &c. see the rest.

John Bauhin takes the same course out of *Schenks* Observations. And because the strength faileth, refresh her, and abate pain, cherish the torn parts, and prevent Symptoms. *Lib. 5. cap. 2. de dis. ct. part. corpore huma.*

To take away pain, and strengthen the parts, foment with the *Decoction of Mugwort, Mallows, Rosemary, Wormwood, Mirtles,* St. *Johns-wort, each half an ounce; Sperma Ceti two drams, Deers suet an ounce, with Wax make an Oyntment.* Or, Take *Wax four ounces, Sperma Ceti an ounce, melt them, dip Flax therein, and lay it all over the belly.* In some Countreyes women will not permit these, but leave all to God.

Chap. 9. *Of the Cæsarean Birth.*

THe belly and womb are cut sometimes to take out the child, and this is called the *Cæsarean Birth,* and they that live are called *Cæsar*: It is done in three cases. 1. When the child is dead, and the woman alive. 2. When

the woman is dead, and the child alive. 3. When both mother and child are alive.

This is seldom, because either Medicines do it, or it is taken out by other Chyrurgery, or the work is left to Nature. *Mathias Corvax* hath a History of one that carried a dead child in her belly four years, it was taken out by cutting the Womb and belly, and the mother lived, and conceived with child after: she fainted not at the time, and the wound grew together without stitching; and her terms after came in good order, and she had a lusty Boy till the second of *June*. The Surgeons that had cut her afore were sent for, and the old orifice was open, and the mother and the Women present, would not yield to the second cutting. Therefore her strength failed, and the Chyrurgion took out a compleat child, but it was dead.

Enchirid. consul. medic. p. 188.

There are more Histories of live children cut out of their mothers bellies being dead. And *Roderick a Castro* saith, that an infant cannot live in the mothers Womb being dead, except it be taken out at the very time of her departure, or while there are vital Spirits, because when the motion and life of the mother ceases, the life of the child also ceaseth: yet is his Argument of no force, because the child hath its proper Soul, and if it be well, it may live a while in the Womb without benefit from the mother, as it doth when it is delivered. But take heed it be not suffocated in the womb, and keep the mothers mouth open, and let the Midwife never move her hand from the privities, till the Chyrurgion have taken it out: and you may know that the child is alive, when the mother is dead by its leaping. *Charles Stephens* shews the way of taking out a dead child.

Plin. lib. 7. *hist. nat. c.* 9.

Rod. à castro. lib. 4. *de morb. mul. c.* 1.

Augen. lib. 5. *tract.* 2. 11.

Lib. 3. *de dissect. part. corp. hum. c.* 1.

When

When a live child is cut out of the belly of a live mother, it is done only leſt the mother or child, or both ſhould die.

And this may be done, and both preſerved alive, which is plainly demonſtrated by *Francis Rouſſet* in his Book of this ſubject, ſo that there is no doubt of it. For firſt he ſhews the neceſſity of the operation, and next the poſſibility of it, ſhewing that the muſcles of the belly, the Peritonæum and womb may be cut without hazard of life. *In* ὑστεροτομολογίᾳ,

Thirdly, He confirms by Hiſtory what he proved by reaſon, and ſhews that many wounds of the muſcles in the lower belly, Peritonæum and womb have been cured.

Fourthly, He propounds many more dangerous caſes then the Cæſarean Section, which were not deadly in themſelves. And then he ſhews the manner of the operation, and how it is to be done. Therefore have recourſe to his works, if thou wilt learn it.

THE

THE FOURTH BOOK.

THE SEVENTH SECTION.

Of the Government of Women in Child-bed, of the Diſeaſes that come after Travel.

Chap. I. *Of the Government of Women in Child-bed.*

PResently after ſhe is delivered, labour to make the After-birth follow, of which in the Chapter following, then compoſe her in bed, and give her good food. Let the air be temperate, rather hot then cold. Let her beware of cold that it get not into the Womb, it will cauſe torment and inflammations.

If

If travel be hard, anoint the belly and sides with oyl of sweet Almonds, Lillies, and warm Wine.

Let her meat be of a good juyce and easie concoction, Hen broath, and Chickens, and Capons, Kid, Mutton, Veal, let her drink thin wine if there be no feaver, or Cinnamon boyled in water, the first daies drunk warm: Let there be no noise about her, and let her not rise too soon, avoid passions lest the humors be stirred and fall into some part.

If she cannot or will not suckle her child, turn the milk from the breast by repellers under the Arm-pits, as Unguent of Roses, Cerot of Sanders, dissolved in vinegar, and to the breasts apply a Cataplasm of Bean and Orobus flour with Oxymel, or foment the breasts with the decoction of Mints, Dill, Smallage; or lay the leaves bruised upon them.

Before she goes forth, let her bath with a decoction of Lilly roots, Elicampane, Mugwort, Agrimony, Borage, Rosemary, Chamomil flowers, Stœchas, Fœnugreek, Linseed, Citron peels.

Chap. 2. *Of the Secundine or Afterbirth, or a Mole that is left after Child-bearing.*

THese stick in the bottom of the womb, or like a ball to another part, the mouth of the womb being open or closed.

It is not safe to cut the Afterbirth from the Navel *The Causes.*

Navel till both be come forth, therefore draw it out with breaking of the Navel string, this is retained, because it grows to the sides of the womb, or is swollen by hard travel, or because the Navel string is broken by the infants straining: or from cold air got in, or from a fright, or from her not having throws fit to exclude it, or because she is impatient, and will not continue in a due posture.

The Signs.

The Midwife will declare it, and the purgation is not, the belly swels, there is a feaver, and heaviness, and pain in the belly; there is a stink and loathing from stinking vapors, difficult breathing, Suffocation and Convulsion.

The Prognostick.

Many die from the retaining of it if it cannot come forth, when matter flows from the womb, there is hope that they will rot and come away in sixty daies.

The Cure.

First let the Midwife draw it gently with her hand, and use sneesing, then burnt Patridge feathers to the nose, and Goats hoofs, as in the suffocation of the womb.

Then use things that expel a dead child, Dittany, oyl of wood Heracleon after Preparatives. Or, Take *Marjoram, Chervil, Pennyroyal, each a handful; Savin half a handful, Anise and Fennel seed, each half a dram; Lovage and Parsley roots, each three drams; boyl them in water for three draughts.* Or, Take *Dittany, troches of Myrrh, Borax, each half a dram; Saffron, Castor, each a scruple; make a powder.* Or, Take *round Birthwort, two scruples, Myrrh a scruple, make a powder, give it in wine.*

Make Pessaries of Mugwort, Mercury, Sage, Origan powder with oyl of Keir. Or, Take round

round Birthwort, Savin, Briony, Ox gall and Honey, and make a Pessary.

The stronger are of the Decoction of wild Cowcumber, Coloquintida, Staphisager, Hellebore Honey, and gall of an Ox.

Fumes are made of Cassia lignea, Nard, Mugwort, Savin, Pennyroyal, Dittany. Or, take *Mirrh, Castor, Galbanum, each half a dram; Opopanax, Cinamon, each a dram; with Honey make Troches for to be burnt.*

Then foment the Belly with the Decoction of those Plants. Or, Take *Lupine meal an ounce, powder of Wormwood half an ounce, Mirrh, Rue, each three drams; with Ox gall and Honey make a Cataplasm.*

If it come not forth, give a Womb-clyster of the Decoction of Sage, Mugwort, Mercury, Calamints, Pennyroyal.

If all fail, inject things to suppurate into the womb, and let it be turned to matter, and come out by degrees, and inject strengtheners into the womb.

Of the Mole left after Childbearing.

You may know it by the signs of a mole mentioned, she hath no ease after travel, there is pain in the navel, back and groyns, and much clotted blood comes away, and yet she hath no ease: the Cure is mentioned before in the Mole.

Chap. 3. *Of the Purgation after Childbearing diminished or detained.*

THis is not alike in all women, for in some women the blood is fresh; in others it is waterish

wateriſh, choleri.ck, or melancholick: And ſome bleed more then others, accordi.ng to the conſtitution and Countrey. It is either not at all, or too much, or too little.

The Cauſes. When they are ſtopt or l ſſened, the veſſels are too ſtrait, or the blood flows another way, or it is too thick, or the veſſels of the womb are preſſed from its poſition: the blood is drawn away by paſſions, fears, or goes haſtily to the breaſts.

The Signs. The juſt quantity is not to be defined: when it is ſtopt, the belly ſwels, the pain is in the bottom of the belly and groynes; there is chilneſs and a feaver after it, fainting, weak, ſwift, unequal pulſe; there is ſoot in the urin. Sometimes the belly is inflamed, or ſhe voids blew or black clodds of blood.

The Prognoſtick. Gal. 1. epid. com. 3 t. 21. It is bad of it ſelf to have any thing left after Childbearing, and worſe if it ſtaies long, and grows melancholick; therefore it is a cauſe of many diſeaſes.

The Cure. Firſt, endeavor to evacuate the blood from the womb by Frictions, Ligatures and Cupping; if they will not do, open a vein in the foot.

Then open the paſſages with external and internal means: anoint the Belly with looſning Oyls, or foment thus. Take *Lilly roots, Birthwort, Briony, Angelica, each half an ounce; Mercury, Mugwort, Pennyroyal, Savin, Calaminti, each a handful; Tanſey, Chamomil, and Elder flowers, each half a handful; Fænugreek and Linſeed, each two drams; bruiſe them groſly, and put them in a bag, and boyl them in water and Wine:* lay it to the privities and bottom of the belly.

Give emollient Clyſters; and if ſome dales are paſt, purge with Agarick, Rhubarb, Senna. Or, Take *Lilly roots, Althæa, each half an ounce:*

Birth-

Birthworts two drams, Pellitory, Mercury, Althea, each a handful; Calamints, Chamomil, Elder flowers, each two pugils; Fœnugreek and Linseed, each two drams; boyl to ten, to ten ounces strained, add Oyl of Dill, Lillies, each an ounce, Hiera simple half an ounce, Ointment of Sowbread three drams make a Clyster.

Or give Pessaries that provoke the Terms.

Give things to melt and attenuate the blood. As, Take *opening Roots three drams, Bettony, Maidenhair, Endive, Scœnanth, each two pugils; Anise, Fennel-seed, each a scruple; red Pease a spoonful: boyl them to a pint and half, add Cinnamon water two drams, syrup of the five Roots three ounces; give four ounces.*

Chap. 4. *Of too great a flux of blood after Child-bearing.*

THere is too much which makes weak.

The Causes. It is blood abounding which hath been gathered nine months in the womb.

The Signs. It is thick, or spends the Spirits, and weakens. There is loathing of meat, pain the Hypochondria, belly-ach, weak and often pulse, dark sight, noise in the ears, fainting and Convulsion.

The Prognostick. Hippoc. 5. aphor. 55. It is dangerous when long, and with fainting and Convulsion. Therefore observe the pulse, lest she dye suddenly.

The Cure. See what strength she hath, and stop it not suddenly. If it be not very great, order a dyet of roasted Hens basted with red Wine, or Pomegranate, of Starch, Almonds, Rice, Quinces, Conserve of Roses, steeled Water and make Revulsions: use gentle things and strengthen the loose passages.

Anoint

Anoint the belly with oyl of Roſes, Mirtles, cup under the breaſts and ſides without ſcarification. Apply a Cataplaſm of red Roſes, Bole and Roſe-water to the Liver.

Then uſe ſtronger, and give a higher diet often in ſmall quantity, and give Syrups to ſtop blood. As, Take *old Conſerve of Roſes two ounces, of Tormentil an ounce, of Quinces without ſpecies half an ounce, Bole, red Coral, each half a dram; with ſyrup of Currans and Coral, make an Electuary.*

Annoint the belly with the Oyntment of the Counteſs, and other aſtringents; or uſe Aſtringent Fomentations: or let her take into the womb a Fume of Maſtich, Frankincenſe, red Roſes, &c.

Then open a vein in the arm, and let blood by degrees. See Sect. 2. Chap. 6. of overflowing of the Terms.

Chap. 5. *Of the pains after Travel, and torments in the Belly.*

THeſe are not in the body, and bottom of the womb, but in the veſſels and membranes, by which the womb hangs, and that goes to the ſides and belly.

The Cauſes. They are from a conſtant labour in travel, when the bottom of the womb is pricked to ſend forth from cold air let into it, or clotted blood detained, or ſharp blood ſticking to the womb, and pricking it.

The Signs. They are in the womb it ſelf, you may know if they came from cold by what hath been done, and clotted blood will manifeſt it ſelf.

The Prognoſtick. They weaken much, and are very troubleſome, therefore they muſt be abated.

The Cure. Firſt, take away the cauſe, or abate the pain, and

and make that which hurts the womb fit to be evacuated by theſe Pills.

Take *Cinnamon a dram, Saffron a ſcruple, Diacymini, Diagalangal, Zedory, each half a dram; make a Pouder, give a dram in Pennyroyal or Cinnamon water.*

Or, take *of Cummin ſeed ſteept in Spirit of wine and dried again a dram, Amco ſeeds and Ginger, each half a dram; Cinamon a ſcruple, Caſtor half a ſcruple, make a Powder.* If ſhe faint, add Cordial Waters. As, Take *Diacymi um a dram, Diamargariton frigid, Citron peels, Zedoary, each half a dram; mak a Pouder.*

If ſhe be cholerick, or the humor thin and ſharp, cure it as a Colick from Choler. As, take *Syrup of Violets, Borage, each an ounce; Mucilage of Quince ſeeds made with Violet water half an ounce, water of Borage, Scorzonera, each two ounces: give it at twice.*

Extenuate the humors, and looſen the paſſages outwardly. Take *Bean flour, Fœnugreek and Liſeed, each an ounce; Chamomil flowers and Cummin ſeeds, each half an ounce; boyl them in Oyl of Lillies for a Cataplaſm.*

You may fume the womb with Decoctions of Herbs.

Chap. 6. *Of the tearing of the Vulva to the Arſe, and coming forth of the Womb, Inflammation, Ulcer, Suffocation, and falling out of the Fundament.*

THe tearing is in hard travel, when the mother is tender, and the child great, of which 1. *Par. ſect.* 1. before.

The womb comes forth from the violent extraction of the child or afterbirth, which the ligaments are ſtretched. The Cure is mentioned, but you muſt not hinder the after-flux by aſtringents, let her therefore reſt, and lie on her back, with her feet drawn up, with ſweets to her noſe, and ſtinks to the womb, ſo the womb will be retained, and the flux continued; after this is paſt, you may uſe Aſtringents.

Part. 1. ſect. 2. cap. 15.

If there be inflamation from hard travel, hinder not the after-flux of blood by Coolers.

If it turn to an ulcer, let the after-flux flow, and then cure it.

Suffocation after childbearing, is from the ſtinking after blood, which ſends up ſtinking vapors which kill many. It is cured by Friction of the leggs, Ligatures and Cupping with Scarification, applying ſtinks to the noſe, as Caſtor, Partridge-feathers burnt, Rue. And applying Sweets to the privities.

You muſt cure the falling out of the Fundament from ſtraining in delivery, as formerly ſhewed.

Chap. 7. *Of Watching, Doting, and Epilepſie of Women in Childbed.*

THeſe are from the motion of the blood and humors, when the after-blood flows not kindly, and there is a feaver, of which in the firſt Book. And from vapors ſent from the womb, there is an Epilepſie, which is cured by Revulſion of vapors and humors downwards, and perfect

fect Evacuation of the after-bloud, which done, all theſe Symptoms ceaſe.

Chap. 8. *Of the Swelling of the Womb, Belly, and Feet after Childbearing.*

IT is commonly from cold gotten into the womb, and the belly ſometimes ſwells, as if there were another child.

It it cured by hyſterieal or mother Fomentations, or with the skin of a new ſlain ſheep, and hard wine, if in travel they keep a bad dyet, or drink too much, the humors go into wind, and if they fall into the legs they ſwel, then take heed of much drink: and after the flux is paſt, make Evacuation with things that expel wind. As, Take *Coleworts and Chamomile, each as you pleaſe: boyl them in wine, & foment the parts.* Or, Take *Wormwood, Southernwood, Bettony, Calaminta, Organ, Chamomile flowers, Aniſeeds, Rue, Caraway, as much as will ſerve for a Fomentation for the feet.*

Chap. 9. *Of Vomiting, Looſneſs, Belly bound, and not holding of Urine in Women in Childbed.*

THey caſt up crude and indigeſted meat ſometimes, from weakneſs of the ſtomach by conſent from the womb, or from the humors that came to the ſtomach, from the parts near the womb, when the after-flux doth not flow, they *Hip. 1. de nat. mulier.*

ſometimes vomit bloud, or when it is diſordered. For the bloud not getting out, goes to the great veines and liver, and in its hollow part, by plenty and ſharp it opens the veins, and it gets into the ſtomach. Sometimes a vein is broken from hard travel.

Hip. 1. de morb. mul. It is bad of what cauſe ſoever it comes: for the ſtrength will fail, and there will be no matter to make milk of, if the food be vomited. It other humors, they may cauſe a Feaver by their motion. If bloud be vomited from a vein of the liver broken or opened, a Dropſy is to be feared; therefore ſtop it, whatſoever it be in this caſe. If it be of the meat, give that which will be eaſily digeſted, that oppreſs not the ſtomach which muſt be ſtrengthened.

If bad humors are vomited up, ſtop it not ſo ſoon, but cleanſe with gentle Medicines, and open the way by ſtool.

In vomiting bloud make Revulſion to the lower parts by rubbing, cupping them, or bleeding in the ham or ankle, and provoke the after-flux.

The Flux of the belly is dangerous if it be great, for it weakneth, and threatneth to bring a Dyſentery, or Teneſmus, or Needing. Nor is it ſafe to ſtop it preſently, leſt you ſtop the after-flux with it. If it be from food nor well concocted, let her keep a better dyet, and let the ſtomach be ſtrengthened outwardly. If this will not do, give internal remedies, ſo that they help the ſtomach, and hurt not the womb, as the Decoction of Barley, Syrup and Honey of Roſes. Give Clyſters alſo to temper the ſharp humors, and cleanſe.

Or give Syrup of Roſes, Pulp of Tamarinds, or Rhubarb. And Aſtringents of Roſes, Plantane,

tane, Tormentil, Quinces, Coral, and the like. If they be wholly ſtout, the belly muſt not be bound. But firſt give Rhubarb and Aſtringents outwardly, and provokers of Terms.

Alſo the belly is bound in women in childbed, then give a Suppoſitory of Soap or Honey, and after four or five days, give emollient Clyſters, and Manna or Caſſia.

If they cannot hold their Urine after hard travel, uſe a Bath of Bettony, Sage, Bayes, Roſemary, Pennyroyal, Organ, Stœchas, and preſently after anoint with this, Take *fat Puppy-dogs boyled in Oyl of worms, Lillies, and Foxes, till the fleſh fall from the bones, then take the Fat, and add Frankincenſe, Storax calamite, Benzoin, Opopanax, Maſtic, each a dram; Oyl of Nutmegs by expreſſion half a dram, with Gooſe greaſe and Wax make an Oyntment.*

Chap. 10. *Of the Wrinkles of the Belly after Child-bearing, and mending of the largeneſs of the Privities.*

AFter the fourth month, Women prevent wrinkles by carrying a clout upon the belly, dipt in Oyl of ſweet Almonds, Jeſamine, Oyl of Lillies to looſen the skin, that it may ſtretch better without clefts.

If the Belly be already wrinkled, Take *Sheeps ſuet, Goats ſuet, oyl of ſweet Almonds, each an ounce; Sperma Ceti two drams, with Wax make a Oyntment.* After the flux is paſt, add *Oyl of Maſtich, or Roſes, or make Ætius his Cataplaſm.* Tetrabi. 4, Serm. 4. 112.

Chap. 11. *Of Feavers and acute Diseases in Women in Child-bed.*

THey have often continual Fevers. The first is the Feaver of milk about the fourth or third day from the motion of the bloud from the womb to the breasts; it is not of many dayes continuance, and is not dangerous.

But take heed you mistake not a putrid Fever for a milk-fever, for labour and pain sometimes inflame the humors, and cause putrefaction, and though the Symptomes appear not the next day after delivery, yet there may be the beginning of putrefaction from the heat of the humors in travel, especially if the after-flux be stopt, from which time you must count the beginning of the diseases. For a Feaver cannot be long concealed, nor the motion from travel last long: therefore it is probable the motion is ceased, and the fever comes of another cause, which I shall declare presently.

The Causes. They are the stoppage of the after-flux, or the diminishing of it, or the foul humors that were gathered in the time of being with child, and stirred in travel. Too great purging of the after-bloud or Lochia signifies Cacochymy, or a Fever that will come long after travel. If the Lochia flow not in due time, or be stopt, then the bloud and foul humors go back to the great veins and liver, and make a putrid Fever, or inflame those parts.

Hipp. 1. epid. text. 21.

The Signs. A Fever from milk comes the fourth day, and there is heaviness of back and shoulders, and the Lochia flow well, if not, there is the sign of a fever.

ver. If the humors putrifie in the womb, there is foul ſtinking matter voided, the belly is ſwollen, and is pained when toucht. If the feaver be not from milk, and the Lochia flow, it comes from bad humors, eſpecially if when ſhe was big with child, ſhe kept not a good diet.

A Feaver from milk is without danger, and ceaſeth the eighth or tenth day: that which comes from ſuppreſſion of the Lochia or after-flux, is dangerous and often deadly, except there follow a flux of the belly. If black ſtinking matter flow from the womb, they eſcape: If the feaver come from a Cacochymy before Delivery, it is worſe, becauſe it argues much humors, which Nature cannot diſcharge by the after-flux, and the ſtrength is dejected by hard travel. *The Prognoſtick.*

A Feaver from milk, requires only good diet, and ſweating muſt not be hindered, for it cures. That which is from ſtoppage or diminiſhing of the Lochia, muſt be cured by provoking the after-flux, or by another evacuation inſtead of it: as purging, bleeding in the foot to provoke the flux, or by ſcarifying the thighs and legs, after cupping, while the time is, that the after-flux ſhould be not afterwards. For if that time be paſt, if ſtrength permit, open a vein in the arm, and bleed plentifully. *The Cure*

For purging: ſome purge them in a Pleuriſie after the ſeventh day, but beware by reaſon of the weakneſs after travel, and becauſe Purges may hinder the after-flux, which is dangerous, it is good to evacuate only by the womb; but if the flux of blood ceaſe, and Nature would purge ſomething from the womb, you may give a gentle Purge of Rhubarb, Caſſia, Manna, Syrup of Roſes, Senna. *Valer. lib. 5. obſ. 10. mere. 4. de morb mul. c. 11.*

Alterers are thus to be ordered. Avoid too cold and sharp things, lest the evacuation by the womb should be disturbed by cold things.

The Diet. Let it be thin the first daies of lying in, then thicker, and so increasing, take heed of too much drink, especially of cold drink.

Question. *What Veins are to be opened in women that lie in, and have a Pleurisie?*

They have Symptomatical feavers; also from inflammation of the Pleura, Jaws or Liver, because some of the foul humors are sent to some private part, and make an inflammation to which the feaver is joyned, and the causes are as before mentioned.

If there be a Pleurisie, she is in great danger. The question is, whether she must bleed above or below, I say thus. First, this feaver is not properly Symptomatical, but primary, and hath the inflammation its associate, while nature sends part of the matter to the Pleura or other part.

Secondly note, that Nature is in an error while she sends the vitious humors, which she should expel by the womb to the Pleura.

Thirdly note, that the vitious motion of Nature is not to be helped therefore, which should be done, if you should presently open a vein in the arm: but the bloud is to be voided by the womb which is Natures way.

Fourthly, if the Pleurisie be not abated by opening a vein in the ankle for revulsion, but the Symptoms continue or increase, you must not continue to open the veins beneath, because they evacuate not from the part effected, which is necessary in such a dangerous disease. It is a sign that

that the matter is fastned to the part, that it cannot again be brought to the womb by revulsion. Therefore then you may open a vein in the arm on the same side, to evacuate and derive the bloud from the part or there about, or she will be in danger of death.

And fear not, that Nature will be taken from her ordinary motion towards the womb thereby, for the vein that was opened in the foot, prevented that: and if you fear any danger, you may prevent it by Frictions and cupping of the leggs, while you let blood in the arm.

And you may give Clysters, that may cause the humors moving upwards, to come down, and loosen the passages of the womb, that blood may flow out the better.

As, Take *Pellitory of the Wall, Mallows, Althæa, red Coleworts, each a handful; Chammomil-flowers half a handful, Fænugreek and Linseed, each half an ounce; boyl them in water, to a pint strained, add lenitive Electuary an ounce, Diacatholicon or Cassia half an ounce, Oyl of Violets two ounces, make a Clyster.*

If the Feaver abate, and the time of the flux of the Lochia be past, give a gentle Purge.

Cure the rest as an ordinary Pleurisie, onely take heed that while the after-flux lasts, you give no binding Medicine.

Also she may have a Quinzy while she lies in, while the vitious matter flows to the jaws. The Cure of which bleeding is to be done as in the Pleurisie, but the rest is to be done as in the Quinzy.

And if the Liver be inflamed by the motion of the humors to it, you must bleed as in the Pleurisie and Quinzy. Yet it is not so needful

in

in the arm as in the Pleurisie, by reason of the greater distance of the Liver from the arm, for the Pleura and the Breast are nearer, and consent more with the arms, but the vein in the legg is near to the hollow vein, as the distribution of the upper veins to the arms.

The rest of the Cure of the inflammation of the Liver, is in *Lib.* 3. onely observe that you must not use too great Coolers or Binders in women in Child-bed, but things that are of thin parts, left the flux called *Lochia* or after blood, should be stopped.

THE

THE FOURTH BOOK.

THE THIRD PART.

Of the Diſeaſes of Womens Breaſts.

THE FIRST SECTION.

Of Diſeaſes of the Breaſts.

Chap. I. *Of the increaſed number of Breaſts, and greatneſs extraordinary.*

THough Nature hath ordained two in all women: yet ſome have Breaſts like men: others have had two on each ſide that had milk. *Card. l. 8. c. 43. de rerum varietate.*

The figure of the Breaſts is round pointed *Cabr. obſ. 7.*

pointed at the nipple a little, it ought not to be ſoft nor hard, and of an indifferent bigneſs, and it is better they be indifferent, though they hold not ſo much milk, leſt they be ſubject to Cancers and inflammations, and when they are too big, they have not a temperate heat.

The Cauſes of over-great Breaſts, is much bloud, and the ſtrength of heat attracting and concocting it; theſe are remote cauſes, but the immediate cauſe is the largeneſs of the paſſages and looſneſs, which is in the firſt conformation, and furthered by idleneſs, much ſleep, and few terms, and often handling of the Breaſts, by which the blood and the heat is drawn to the Breaſts.

The Cure. It is eaſier to keep them from growing great, then to abate them when too big: with good dyet and Topicks that repel by cooling, and binding and drying. As, Take *Mirtle leaves, Horſtayl, Plantaine, Mints, red Roſes, each a handful; Pomegranate flowers two pugils; boyl them in red Wine and Vinegar, and with a Sponge apply it to the breaſts*, and let it dry: or apply Hemlock bruiſed with Vinegar. Or, Take *powder of Confrey-roots two drams, Pomegranate flowers, red Roſes, Frankincenſe, Maſtich, each half an ounce; Barley flour, red Oakre, each an ounce and half; with Roſe-water, the white of an Egg, and a little Vinegar make a Cataplaſme.* Theſe may be laid to the Breaſts, and under the arm-pits, to aſtringe the veſſels, and hinder the blood from flowing to them.

Hemlock, Henbane, and other Narcoticks are forbidden, becauſe they weaken the natural heat and hinder the breeding of milk.

Dryers and Diſcuſſers are good in women that have great Breaſts after wearing, to conſume the moiſture

moisture, As, Take *Bean and Orobus meal, each two ounces and half; Comfrey roots in powder half an ounce, Mints three drams, Wormwood, Chamomile flowers and Roses each two drams: boyl, and add two ounces of Oyl of Mastich, make a Cataplasme.*

The Breasts are two little, when the Flux of bloud to the Breasts, is hindred, diminished, intercepted, revelled, or turned another way, or when the bloud is not drawn by the Breasts, as in a dry liver-famine, much labour or in watchings, fevers, and other diseases that consume the body. The same is when the radical moisture of the Breasts is consumed.

You must remove the cause that breeds it, and often friction will attract bloud, and foment with warm water, in which Emollients have been boyled with white Wine, and then anoint with Oyl of sweet Almonds, or of Indian-nuts.

Loosness of the Breasts is cured by astringents:

Chap. 2. *Of Swelling of the Breasts with Milk.*

WHen the milk carrying veins are too full, the Breasts swell all over, or in part, and are pained by stretching and red. Sometimes the milk congealeth, and is a hard Tumor.

The cause is abundance of milk or bloud that makes it, or the weakness of the child that cannot suck, or because he is weaned.

It often ceaseth without remedies. Sometimes it is an inflammation, or the milk hardens to a tumor.

You

The Cure. You muſt hinder the breeding of much milk, of which hereafter, and conſume that which is bred; in women that give ſuck, the child will draw them, or a Puppy. Or uſe a Glaſs to ſuck with: they which will not give ſuck, may uſe this. Take *Barley meal of Lentils, Althæa roots, Chamomile flowers and Mints, each half an ounce; Agnus caſtus ſeeds two ſcruples: boyl them in Wine, add a little Vinegar, Oyl of Dill two ounces, make a Cataplaſme.*

Chap. 3. *Of Inflammation and Eryſipelas of the Breaſts.*

SOmtimes the tumor in the breaſt is inflamed from bloud, for though plenty of milk cauſe an inflammation, bloud is the immediate cauſe, for milk as it corrupts and grows hot, increaſeth pain, and ſo the bloud ſtaying in the ſmall capillar veins, being out of the veſſels, is hot, putrid, and inflamed. There are other cauſes, as ſtroke, falls, ſtraitneſs of cloaths, and other hurts of the Breaſts.

The Signs. A hard and red ſwelling ſhews inflammation with beating pain, and a Fever.

The Prognoſtick. Theſe inflammations are commonly without danger, but becauſe the Breaſts are ſo looſe, and have many kernels, and little heat, they turn to Cancers and Scirrhus.

The Cure. If you fear a great flux of bloud that will increaſe the inflammation, let bloud in a Plethorick body. But if it come from ſtopping of the terms or after-flux, firſt open the vein in the ankle, and ſcarify the leggs, then (if need be) open the arm.

If

If bad humors coming to the Breasts, nourish the inflammation, give a gentle Purge of Manna, Senna, and the like. If the blood be too hot, or mixt with hot humors that help the motion of the blood. Use Alterers, as Lettice, Endive, Purslane, Plantane, Water-lillies, and the like.

Use Repellers after these, but such as are weak and not too cold, as a clout dipt in Water and Honey, with Oyl of Roses applied to the breasts. Or, Take *Lettice, Purslane, each a handful; red Roses half a handful. boyl them in water, add Vinegar two ounces, make an Epithem.*

Or, Take *Nightshade, Lettice, each a handful: boyl them, stamp them, and add Barley-meal two ounces, powder of Chammomil flowers half an ounce, Oxymel, Oyl of Roses, each a dram; make a Cataplasm.*

When the beginning of the inflammation is past, add Discussers with your Repellers. As, Take *white Bread crums, Barley-flour, each an ounce and half; Bean and Fœnugreek flower, each half an ounce, powder of red Roses and Chamomil flowers, each two dram: boyl them, add Rose-vinegar an ounce, Oyl of Roses and of Chamomil, each an ounce; make a Cataplasm.*

At length use only Discussers. As, Take *Bean flower, and of Lupines, and of Fœnugreek, and Linseed, and powder of Chamomil flowers, each an ounce; make a Cataplasm.*

If the matter grow hard, use Emollients and Attenuates. As, Take *Mallows a handful, boyl them till they are soft, add powder of Linseed, Althæa and Chamomil flowers, each an ounce: boyl them again, add Oyl of Jesamine an ounce, make a Cataplasm.*

If it tend to suppuration, lay a Plaister of Diachylon. Or, Take *Mallows and Althæa, each*

To be a skilful Physitian, study my *Sennertus, Platerus, Riverius, Bartholinus,* and *Riolanus,* of the last Editions.

each half a handful: boyl them till they are soft, stamp them, and adde powder of Althæa roots two ounces, powder of Line and Fænugreek seeds, each an ounces; Leaven half an ounce, add Oyntment of Althæa two ounces, make a Cataplasm.

When there is matter, and the imposthume breaks of its own accord, it is well, otherwise open it with a Lancet, or some sharp Medicine, and let out the matter, and then cleanse it thus. Take *Turpentine, Honey of Roses, each an ounce; Mirrh a scruple.* The ulcer will be hard to be cured, except you dry up the milk in the other Breast, by reason of much blood that will flow thither to breed milk.

Question. *Whether the Inflammation of the Breasts be from blood alone, or from milk also?*

The inflammation and swelling in women in Child-bed upon their Breasts, is from the afflux of too much milk, and it is with redness and pain, and beating or pulsation: and it is not only from blood, for tumors (as in other parts) are seldom pure or unmixed, but there are other humors with it, Therefore it is certain, that when bloud is drawn by heat or pain, or comes of it self to the Breasts, and begins to corrupt, the milk also may be corrupted.

Of the Eryſipelas of the Breasts.

This Eryſipelas is from fright or anger, and it turns presently to a Phlegmon, and is cured as the inflammation of the Breast.

Lay no cold astringent Repellers, or fat things, but things that sweat, as Harts horn, sealed Earth, Carduus must be given with Elder water,

to

to discuss the thin blood that causeth the inflammation. Apply outwardly hot a Pledget dipt in Elder-water.

Chap. 4. *Of the Oedoma of the Breasts.*

THis flegmatick tumor is in chachectick women that have the white Feaver; it is cold and white, and pits, because the part is loose and spungy.

The Signs. Are a loose tumor, almost insensible of pain, and the finger laid on, leaves a pit. It is larger when the terms are at hand, and abateth when they are past.

The Prognostick. If it come from a Cachexy, and a disease of the womb, it is dangerous: but it commonly ends by resolution, or dissolved.

The Cure. The Cure is by dry and hot means; and if it is from a Cachexy or want of Terms, they must first be removed: then use Topicks that discuss, and resolve, and strengthen, let them be but temperately hot, lest you discuss the thin, and leave the thick, which will cause a Schirrhus.

Make therefore Fomentations of a Lixivium of Vine and Colewort ashes, and Sulphur, or a Decoction of Hyssop, Sage, Organ, Chamomil-flowers. Then anoint with Oyl of Chamomil, Lillies, Bayes. Or, Take *Barley flour four ounces, of Linseeds, Fænugreek, Dill, Chamomil flowers, each half an ounce; Althæa roots an ounce, with Oyl of Chamomil and Dill make a Cataplasm.*

Chap. 5. *Of the Scirrhus of the Breasts.*

IT is a hard tumor without pain, from melancholy gathered in the veins that flows to the Breast; or it is thick flegm dryed. Sometimes both humors are mixed together, or more, which makes a baſtard Schirrhus. And if burnt humors abount moſt, it turns to a Cancer: and if melancholy be moſt, it is not a Schirrhus, but a Cancer.

The Signs. There are two ſigns of a true Scirrhus, hardneſs, and want of pain, if it be fixed. It is ſometimes white, ſometimes black or blew, as the humor is. If it be a baſtard Scirrhus, there is heat and pain; and if they increaſe, it turns to a Cancer, and the veins grow blew about, and begin to ſwell.

The Prognoſtick. The bigger and the harder it is, the more hard it is to be cured. If hairs grow upon a Scirrhus, it is incurable, and it eaſily turns to a Cancer.

The Cure. After Univerſals, and the Cauſe is removed from the womb, or the whole body, let the containing cauſe be ſoftned, made thin, and diſcuſſed. But beware of two things. Firſt, that the thin parts be not diſcuſſed by too hot medicines, and the thick left, for ſo it will be incurable, and as hard as a ſtone. Secondly, that you ferment not the matter by moiſtning Emollients, ſo that it turn to a Cancer.

The Ancients either uſed none, or a drying or a moiſtning medicine only. You muſt either uſe Moiſteners and Emollients with Digeſters by turns, or mixed.

Inſt. l. 50. Ja. I. ſ. c. 1. 6. Fomens with the Decoťtion of Mallows, Al-

thea,

thæa, Fœnugreek and Lineseed, Brank ursine, and Chamomil flowers. Then annoint with Oyl of sweet Almonds, Chamomil, Hens grease, Veal marrow, Oyntment of Althæa. Or apply this Cataplasm. Take *Althæa, Mallows, Brank-ursine, Fennel tops, each a handful; boyl them soft, stamp them, add Barley and Bean flour, Lineseed, powder of Althæa roots, Chamomil flowers, each an ounce.* Or lay on the great Diachylon Plaister, and that of Frogs. Then sprinkle Wine upon a hot stone, and let the Fume be received. And apply a Plaister of Ammoniacum dissolved in Vinegar.

If it be a Bastard Scirrhus, you may fear a Cancer. Then after Universals and bleeding, take away the disposition of the Bowels that breeds black humors.

If you fear a flux of humors, use oyl of Roses, and juyce of Plantane; and if there be heat, stir them first in a Leaden Mortar, till they change their colour, then add Cerus, Litharge, each three ounces, with Wax make an Oyntment.

Chap. 6. *Of the Glandles or Kernels in the Breasts being swollen, or of the Scrofula and Struma in the Breast.*

Celsus saith, the Struma and Scrofula in the Breast, are rare.

The Causes.

It is from a thick humor, flegm or melancholy. Struma is with pain sometimes, and is like a Cancer, or seems to turn to a Cancer, but continues many years at a stand. But let the cause be what it will, it comes from stoppage or dis-

order of the terms, by reason of the great consent of the womb with the Breast.

The Signs. The Glandles or Kernels are to be felt, though not before, there is one great unmoveable tumor, and the rest are small.

The Prognostick. It is hard to be cured for two causes: the earthiness of the matter, and the deep lying of it. They which are near the skin, are easily dissolved.

The Cure. After purging and bleeding: use Emollients and Discussers that are strong, as in Schirrhus. Take *Orris roots three ounces, boyl them in Oxymel, stamp them, add Turpentine, Oyntment of Althea, each three ounces; Mucilage of Fænugreek seed an ounce.*

Or, Take *roots of Althæa two ounces, Briony-roots an ounce, Orris roots half an ounce: boyl them soft in white wine, stamp them, add Ammoniacum dissolved in Vinegar, and Bdellium dissolved in Wine, each an ounce; with Pitch and Wax make a Plaister.* If it cannot be discussed, suppurate or cut it, but this is troublesome and dangerous.

Chap. 7. *Of the Cancer of the Breasts.*

6. Aphor. 38. HIppocrates saith, *That an occult Cancer is better not cured then cured; for if cured, they presently die, but if not, they live long.* Many women have lived long with good order of diet, having a Cancer, as if they had no disease, so saith *William Fabricius*, and that if the Cancer be not ulcerated, they may live forty years without pain: and if you lay on Emollients and Suppuraters, they die in half a year.

Cent. 3. obs. 87.

The

The Breasts are ſpungy and looſe, and therefore Cancers breed often there, but the Cauſe is from the womb, when they are of a hot and dry conſtitution with burnt blood, and when the terms ſtop, and then the humors fly to the womb and make a Cancer, either with, or without a tumor aforegoing. *The Cauſes.*

A Cancer that ariſeth of it ſelf, is hard to be diſcerned at firſt: for it is like a little tubercle, no bigger then a peaſe, and grows up by degrees, and ſpreads out roots with veins about it. And when the skin is eaten through, it is a ſtinking ulcer, and the lipps are hard, and the matter black. *The Signs.*

It is hard or never cured, becauſe the black humor that cauſeth it, is very troubleſome, and hath a peculiar malignity, which is fermented, and made worſe with Emollients and Suppuraters, which looſen the veſſels, and dilate them, ſo that the humor flows eaſier to the part, and the corrupt humors get eaſier to the parts adjacent, and infect them. *The Prognoſtick.*

A Cancer not ulcerated, is to be let alone, by the counſel of *Hippocrates*. But let blood, and purge melancholy often. But uſe no Topicks that may rot or provoke the part, but things that by experience take away pain; as Nightſhade-water, Snails boyled, and Frogs in Oyl, and with aſhes of Frogs made into an Oyntment, or Medicines of Lead. *The Cure.*

As, Take *Oyl of Roſes two ounces, juyce of Nightſhade berries an ounce and half, Ceruſs waſhed, Sugar of Lead, each a dram, Pompholygos half an ounce, mix them in a Leaden Mortar, till they are thick.*

Or uſe Crayfiſh aſhes, and the aſhes of the in-

ward rind of an Aſh-tree, or Herb Robert.

Lib. 2. de cur. vulner. c. 3 Cen. 3. obj. 87.

Arcæus teacheth how to cut them out, and then burn the part, if they be deep and ulcerated. But *Fabricius* ſhews, that you muſt burn after to conſume the reliques, and ſtop the blood: after it is cleanſed; Take *Herb Robert, Verbaſcum or Moulin, Scabious, Caprifolium, or Honeyſuckles, Dill, Mans-greaſe, each equal parts: burn them, take three ounces, and with ſix ounces of Night-ſhade water in a Leaden Mortar mix them.*

After cutting out the root, purge melancholy often, and provoke terms or Hæmorrhoids, leſt it return.

Give Treacle, Mithridate, with juyce of Borage, Sorrel, Crayfiſh broath, and Aſſes milk.

This Water is good againſt all Cancers. Take *Moulin roots, Clowns all-heal, each two ounces; Dropwort, Ceterach, Herb Robert, Agrimony, Tormentil, Scabious, Avens, Flaxweed, each a handful: Nettle ſeed three drams, Elder and Roſemary-flowers, each a pugil: boil and ſweeten it with Sugar.* Foment, and waſh the Cancer with one part of it, and let the dregs be applied as a Pultis.

Ant. Chalmæteus.

Fuchſius his bleſſed Powder. Take *white Arſenick that ſhineth not like glaſs an ounce, powder it; pour Aqua vitæ upon it, and pour it off, add freſh Aqua vitæ every third day for fifteen dayes.* Then Take *roots of great Dragons gathered in* July or Auguſt, *ſliced and dried in the wind, two ounces.* Thirdly, Take *bright clear Soote of the Chimney three drams, make a powder.* Keep it cloſe ſtopt in a glaſs, the older the better, uſe it not till after a year.

For a palliative Cure, keep it from increaſing, and take away pain with this Water. Take *Scrophularia roots and Herb Roberts, each a handful;*

Lambs-

Lambs-tongue, Nightshade, Bugloss, Borage, Purslane, Eyebright, Bettony, each half a handful; a Frog, and two whites of Eggs, with Quince seeds and Fænugreek, each an ounce; Rose and Eyebright water, each a pint; distill them in a Leaden still.

Use not Cancers as other ulcers, for Emollients, Healers and Drawers exasperate and kill with great pain. *Lib 6. c. 30.*

Chap. 8. *Of Ulcers and Fistulaes of the Breasts.*

AFter Universals, dry up the milk, and if the Breasts hang down, bind them up, that the humors flow not down, and move not the arm on that side. Then cleanse it with the Decoction of Rhapontick, Zedoary and Agrimony. Heal thus: Take *strong Wine six quarts, Rhois Obsoniorum, Cypress-nuts, ease four ounces; green Galls two ounces; boyl them to the Consistence of Honey.* If you fear a Fistula, enlarge the orifice, and take away the Callus, and heal it as an ordinary Ulcer.

Chap. 9. *Of straitness of the passages of the Breasts.*

WHen the veins and arteries are not wide enough to contain blood to be turned, there is no milk.

The Causes.

They are stopt by thick humors, as the vessels of the womb are, the cause is the stoppage of the terms, or hard tumors in the Breasts that stop or press.

When the nipple hath no hole for the Child to

ſuck, it is from the birth, or a wound or ſcar after an Ulcer.

The Signs. There is little milk, and the Breaſts pine. If the Breaſts ſwell, and milk cannot be ſuckt out, the fault is in the paps, or the veins of milk.

The Prognoſtick. An obſtruction from groſs humors may be cured. If it be from a Schirrus or Scar after an ulcer, it is incurable, and ſo the nipple born without a hole.

The Cure. If it be from thick humors or blood, attenuate it with proper things, as Fennel, Dill, Parſley, Anniſeeds, Peaſe, Rocket ſeed, or Earth worms made into Cataplaſms or Fomentations. Often rubbing of the breaſts, opens the milk-veins.

Chap. 10. *Of ſtrange things bred in the Breaſts.*

HAirs, ſtones and worms have been found in the Breaſts. A worm breeds from putrid blood, and is like a hair; the ſame may be in the back and navel, as I ſhewed. And a good Author writes, that a woman pained in her breaſts, could not be eaſed till Impoſthumes broke, and worms came forth.

Bl. Ronſeus miſcel. eriſt. 10. *Lib. de occult. nat. mirac.* 12.

Levinus Lennius ſaw ſtones that grew in the Breaſt.

Chap. 11. *Of the Diſeaſes of the Nipples.*

THey are either wanting, or lie hid, one or both, which hinders giving ſuck. If it be from the birth, it is ſcarce cured; as alſo when the Nipple is eaten off by an Ulcer. When

When they come forth firſt, uſe a ſucking Inſtrument, and then apply Puppy-dogs to ſuck. *Amatus Luſit. cur. med. cent. 5. cur. 31.*

If there be no hole from birth, or ulcer healed, it is incurable: if it be a little, often ſucking will enlarge it.

The clefts in the Nipples is an uſual evil, and cauſeth great pain in Nurſes; and if it continue long, it turns to foul ulcers, that they cannot give ſuck.

To prevent this evil, in the two laſt months of being with child, wear two cups of wax over the Nipples with a little Roſin.

They are cured thus with oyl of Wax, Mirtles, Oyntment of Lead, Tutty. Or, Take *Tutty prepared a ſcruple, Allum half a dram, Camphire ſix grains, with Capons greeſe and Oyntment of Roſes, make an Oyntment.* Or

Take *Pomatum an ounce and half, Maſtich a ſcruple, powder of Gum Tragacanth and red Roſes, each half a ſcruple.* Or,

Take *Oyntment of Lead, Pomatum, each half an ounce; Frankincenſe, Bole, each half a ſcruple: mix them.*

When the Infant is to ſuck, waſh the Breaſts firſt with white Wine and Roſe-water.

That the Child may ſuck without pain to the woman, let her have a Tin or Silver Nipple, and cover it with the pap of a new killed Cow, and let the child ſuck that.

THE

THE FOURTH BOOK.

THE THIRD PART.

THE SECOND SECTION.

Of the Symptomes of the Breasts.

Chap. I. *Of want of Milk, and not giving of Suck.*

THere are many Causes of want of milk, either there is little blood to breed it, or the milk-making faculty in the breast that makes milk, is not right, or the instruments for blood-making are distempered.

Some-

Sometimes the matter is consumed by a feaver or fasting, when they loath meat, or from care or labour, evacuations, sweats, or loose belly. Or from weakness of the Infant that cannot draw hard. Also sadness, fear, and the like, may hinder blood from flowing to the breasts.

The Signs.

Milk is wanting when the breasts are flaggy, and swell not, and little milk is suckled out. The signs of the causes thus, If it be from the liver, there will be signs of its distemper: if from great evacuation, that is known: the fault is known to be in the breasts, if as oft as they lie in, they have no milk, and the breasts are small and wrinkled; or if Medicines to keep down the breasts, have been applied, she will tell you: or if it be from weakness of the child, or passions of mind.

The Prognostick.

The inconvenience is little to the Nurse, but great to the child; therefore get another Nurse, or cure her.

The Cure.

To breed milk, give things that breed much and good blood, of easie concoction. Medicines to breed milk, are Fennel roots, and all green, and things that heat, and are not very dry, which are few, but infinite are they that hinder milk, as things hot and dry, and cold things.

Arist. Bottius delap. & gem. c. 2. c. 229.

These increase milk, roots of Smallage, seeds of Parsley, Dill, Basil, Anise, Rocket, Earth worms washt in juyce of Fennel and dried, or burnt in a pot a dram, or two fasting for some mornings, or Crystal or Milk-stone a dram.

Compounds are: Take *green Fennel, Parsley, each a handful; Barley two pugils, red Pease half an ounce: boyl them, and with Sugar sweeten them, or in Chicken broath.* Or,

Take

Take *green Fennel six drams, Barley two pugils, boyl them in broath, and strain them.* Or, Take *Fennel seed six drams, Anise a dram and half, Rocket seed half a dram: give a dram or two in broath.*

Or, Take *Cows udder sliced, dry it in an Oven, and powder it.* Take *half a pound of it, Anise, Fennel seed, each an ounce; Cumin seed two ounces, Sugar four ounces, make a powder.*

Hot Fomentations open the breast, and attract blood, as the Decoction of Fennel, Smallage, or stampt Mints applied. Or, Take *Fennel and Parsley green, each a handful; boyl and stamp them, add Barley meal half an ounce, Gith seed a dram, Storax calamit two drams, Oyl of Lillies two ounces, make a Pultis.*

A Dropax and Synapisme, or Plaister of Mustard, are good if often changed.

Chap. 2. *Of too much Milk.*

THis is when much blood flows to the breasts, and the Mother will not give suck, or wean the Child, for the Infant cannot suck it as fast as it breeds, when there is much blood, and good breasts that cannot make Milk.

The Prognostick. Arist. 7. de hist. ani. c. 12.

If Milk be kept, and cannot be sucked out by the child, these are swellings, inflammations, pains, curdlings, and corruption. Children that suck much, if they be full bodied, have a Convulsion.

The Cure.

The first coming of Milk is not to be stopt, but when there is more then the Child can suck, it is abated with a slender diet of little nourishment, as Barley, Pot-herbs water. By letting blood

blood, or cupping, or by Repellers to the veins under the arms, above the breasts.

Mints, Calamints, Smallage, Agnus castus, Coriander, Hemlock: to abate Milk, Mints and Smallage are doubled.

Compounds. Take *Smallage, Mints, Mallows, each a handful, Fænugreek, Cummin seed, each half an ounce; Chamomil, Melilot flowers, each a pugil; boyl them, and foment, add a little Wine, or make a Pultis of them with Bean flour and Oxymel.* Or, Take *Cummin seed, boyl it in Vinegar, and with a Spunge foment.* *Mercur. Plat. Dioscor. dissentiunt.*

They which will not give suck, let them foment with this Decoction. Take *Mallows, Bays, Fennel, Smallage, Parsley, Mints, each half a handful; anoint after with Oyl Omphacine.* Then take *Turpentine washed with Wine and Rose-water three ounces, Eggs two or three, Saffron a scruple with wax make a Plaister,* with a hole in the middle, repeat it alwayes before Supper.

If you fear inflammation by too great a flux of Milk, repel with a Cataplasm of Lettice, Waterlillies, Poppies, Housleek. Or, Take *Turpentine washt with Mint water three ounces, Cummin seed, Orris, Mints, each half an ounce; Saffron a scruple, with Wax make a Cerot.*

Chap. 3. *Of Curdling, and other faults in the Milk.*

IF it stay long in the breasts, the thin evaporates, and the thick remains, and hardens the kernels; hence are hard tumors, because the cheesie part of the Milk is apt to harden. Sometimes Milk is too thick or too thin, sharp, salt, or the like. The

The Signs. The tumor from Milk curdled, is known by the plenty of Milk retained that make clefts, and pain, and little tumors.

The Prognostick. If curdled Milk be strong in the Breasts, it easily turns to an imposthume and inflammation.

The Cure. To hinder curdling. Take *powder of Mints, Coriander seed, each two ounces; Oyl of Dill an ounce; with Wax make a Liniment.* Or, Take *Oyl of Mints, Chamomil, Dill, Rue, each an ounce.*

To dissolve curdled Milk; Take *Fennel roots, Eryngus, each an ounce; Mints a handful, green Fennel half a handful, Aniseed a dram: boyl them to a pint, add Syrup of the two Roots and Oxymel, each two ounces.*

Foment with the Decoction of Fennel, Dill, Southernwood, Chamomil, Melilot flowers, Fenugreek, Lineseed, Parsley seed, Smallage, or stamp them, or Mints with Butter, and apply it. If it be hard, Take *Mints, Colewort, Bran, each a handful: boyl them in Vinegar, and apply them.*

Or, Take *juyce of Smallage, Dill, Colewort, each a handful. boyl them soft, and bruise them, add powder of Mirrh, Orris, each two drams; Saffron a dram, Oyl of Rue an ounce, Vinegar an ounce and half, make a pultis.*

Chap. 4. *Of Milk coming forth at wrong places.*

Milk hath been known to come forth with the urin, or by the womb, by which passage is the doubt; the short way is from the Breast veins to the Epigastrick veins, from the Epigastrick to the Hypogastrick, and so to the womb, rather then from the Pap veins to the breast-

breast-veins, and so the Hypogastrick, and so to the womb.

Chap. 5. *Of strange things coming forth of the Breasts.*

SOmetimes matter comes forth of the Nipples when they have long ulcers, and after the ulcer is healed, it ceaseth. *Schenkius lib. 2. ex observat. Bauhini.*

Sometimes the terms have come forth of the breasts at set Periods, of which *Hippocrates*; *when blood comes forth at the Nipples, there is madness.* *Amatus Lusitanus* knew two Noble women that were so, and not mad. And *Hippocrates* doth not speak of the Terms, but of other blood that is hot, and flies to the hot, and causeth madness, and part of it goes to the breast, and causeth pain and inflammation, which shews madness at hand. *Amat. Lusit. cent. 2. cur. 21.*

It is cured by opening the Saphena in the foot to revel the blood. *The Cure.*

Chap. 6. *Of the change of colour in the Nipples, and pain of the Breasts.*

THe change of colour in the Nipples, is not a sign of the loss of Virginity, for they are blew in them that give suck; black in old women; and in them that have known Venery, it is natural, and red as a Strawberry. Now because there is a great consent between the womb and breasts, if the womb be distempered, the Nipples are discoloured.

The

The pain in the breasts, is from stretching by much milk, and inflammation: or from corrosion and twiching, from sharp matter, as in the Cancer and other Ulcers.

The cause of the pain is known from the distemper. If it be from much milk, it is a gentle pain. If from inflammation, it is stronger. If from a Cancer, it is very great.

How these pains are cured, is shewed in their Chapters.

A

TRACTATE

Of the Cure of Infants.

THE FIRST PART.

Of the Diet and Government of Infants.

Chap. I. *Of the choice of the Nurse.*

THE blood that nouriſhed the Child in the Womb, is turned into Milk to nouriſh him after he is born, becauſe he can eat no ſolid meats. And becauſe from weakneſſe or a Diſeaſe,

the mother ſometimes cannot ſuckle her child, ſhe muſt have a Nurſe of good habit of body, and red complexion, which is the ſign of the beſt temper; and let her not differ much from the temper of the mother unleſs it be for the better: let her be between twenty and thirty, well bred, and peaceable, not angry, melancholy, or fooliſh, not lecherous, nor a drunkard. Let it not be after her firſt child, and let not her milk be two old or two new, of ten months old at the moſt. Let her breaſts be well faſhioned with good Nipples, that the child may take them with pleaſure.

Let her keep a good diet, and abſtain from hard wine and copulation, and paſſions: theſe chiefly trouble the milk, and bring diſeaſes upon the child. If there be a bad humor from high feeding in the Nurſe, let her take a gentle Purge when ſhe gives not ſuck, except the child be to be purged by the ſame.

Queſtion. *Whether is an Infant better nouriſhed by the Mother or by a Nurſe?*

Some ſay by a Nurſe: others ſay, the Mothers milk is more like the nouriſhment it had in the womb, which is beſt, except ſhe have a diſeaſe. For he that gave her ſtrength to conceive, travel, and bring forth, will give her ſtrength to play the Nurſe, though ſhe be weak. And honeſt women will be very obedient to directions, for the good of the child they love ſo dearly: of which *Phavorinus*. Lib. 12. c. 1.

Chap. 2. *Of the Conditions of good Milk.*

IT muſt be neither too thick nor too thin, for too thick cannot be concocted, and the thin argues crudities. If it be dropt upon the nail, or a glaſs, and falls not eaſily off as water; if it ſtick too faſt, it is too thick.

Let the colour be white, the more it differs from that, the worſe it is. Let it be ſweet, not ſcur, ſalt, or bitter, or ſharp. Let it neither ſmell burnt or ſour, for then it will eaſily corrupt in the ſtomach of the child.

Chap. 3. *Of curing the faults in Milk.*

THe uſual fault is, when it is too thin by reaſon of plenty of Serum in the blood: this nouriſheth little: and makes lean children that fall into a Diarrhæa or Belly-flux. If it be too ſharp, they are ſcabby.

Give hot and dry things, let bread be well baked with Aniſe and Fennel ſeed, roaſt the meat, and give Rice and ſweet Almonds: avoid Fiſh, Sallets, Summer-fruits, much Broath, uſe often exerciſe, and purge Serum or Whey, with Syrup of Roſes, and Mechoacan, or Rhubarb, if it be hot or cholerick. *The Cure.*

If ſerous humors come from the diſtemper of the Liver, amend that, and let cold and moiſt breaſts be amended with things hot and dry.

Of thick Milk.

It i from groſs dyet and drink, or from a hot and dry diſtemper in the breaſts, that burns up the thin blood.

The Cure. Give fleſh of good juyce, and eaſie concoction, Chickens, Kid, Veal, abſtain from groſs food; uſe moiſtners and attenuaters, and if there be thick humors with the blood, let them be evacuated.

Of the ſharpneſs, ill taſt, ſcent and colour of the Milk.

There are divers taſts, ſcents and colours in milk from variety of dyet. Therefore let a Nurſe take heed of fryed Onions, and all ſour, ſalt and ſpiced meats: and let her eat Sallets and Radiſhes, and the like. Let her not be paſſionate. Milk alſo is ſomtimes ſalt, ſharp, cholerick, and melancholick.

This breeds dangerous diſeaſes, as wringing in the belly, flux, watching, leanneſs, truſh, and falling ſickneſs.

The Cure. Correct the blood, and keep a good dyet, beware of things that corrupt the milk, as ſharp, ſalt things: avoid anger, and other paſſions, and Venery. Good Wine moderately taken by ſuch as have uſed it, takes away the ill ſcent from milk.

If theſe will not do, purge the Cachymy or evil juyces, with Medicines proper for the humors offending.

Chap.

Chap. 4. *Of the Dyet and Government of new-born Children.*

THe beſt colour in a new-born child, is redneſs all over the body, that changeth by degrees to a Roſe-colour; they who are white, are ſickly, and ſhort lived. It muſt cry clear and loud, which ſhews the ſtrength of the Breaſt. Obſerve all the parts, and figure, and paſſages diligently: let the Midwife handle it gently. Roul it up with ſoft cloaths, and lay it in a cradle, and waſh it firſt with warm wine; give it a little honey before it ſucks, or a little oyl of ſweet Almonds newly drawn, that if there be any filth contracted in the ſtomach from the womb it may be cleanſed, for there is black matter yellowiſh in the guts, which if not voided, will cauſe an Epilepſie.

Keep it from cold air, and not too hot; nor in too great light, ſet not a candle behind it at the head, nor let it ſee the Sun, leaſt it be ſquint-ey'd. Let it not be frighted, nor left alone ſleeping or waking, leſt it receive hurt.

Let it ſleep long, carried in the arms often, and give it the dug, but fill not too much his ſtomach with milk. After four months, looſen the arms, but not the belly, and breaſt, and feet, but keep them rouled from cold above a year. Let it be often cleanſed from the excrements of the belly and bladder, leſt they cauſe itching, or pain, or excoriation.

A little crying empties the brain, and enlargeth the lungs, and ſtirs up natural heat, but let

it not cry too much, for to prevent Catarrhs and Ruptures; but it doth least hurt before sucking, and after concoction.

The first months, let it only suck as often as it will, so the stomach be not over-charged. Give it change of breasts, sometimes the right, sometimes the left. Afterwards make a Pap of Barley bread steept in water, and boyled in Milk. Let strong children have it betimes, and not suck an hour after, thus it must be nourisht till it breeds teeth.

Chap. 5. *Of the Dyet of an Infant from breeding of Teeth, till it be weaned.*

WHen the teeth come forth, by degrees give it more solid food, and deny it not milk, such as are easily chewed. When it is stronger, let it not stand too soon, but be held by the Nurse, or put into a go-chair, that it may thrust forward it self, and not fall.

In places where bathing of children is used, let it be washed twice a week, from the seventh month, till it be weaned.

Chap. 6. *Of weaning of Children.*

WEan it not till the teeth are bred, lest when the eye-teeth come forth, it cause Feavers, and ach of gums, and other Symptoms.

The strong children must be sooner weaned then the weak, some in the twelfth, some in the fifteenth month. It is good to wean them at a

year

year an half, or two years old, but give it not ſuddenly ſtrange food, but bring it to it by degrees while it ſucks.

It is beſt to wean in the Spring or Fall, in the increaſe of the Moon, and give but very little Wine.

Chap. 7. *Of Childrens Diet after Weaning.*

FOr ſeven years the diet muſt be ſuch as nouriſheth and cauſeth growth, for *Hippocrates* ſaith, *They cannot endure to faſt, eſpecially if they be witty.* Keep them from paſſions, ſorrow, and fear, and cocker them not, but keep them to reaſon. Let them play to temper the affection, but ſo as not to hurt the body. 1. *Aphor.* 13.

THE SECOND PART. OF Diseases and Symptomes of Children.

Chap. 1. *Of Infants Diseases in General.*

5. *Aphor.* 24.

HIPPOCRATES divides their Diseases according to their ages; *In new born Children there are ulcers in the mouth, vomiting, coughs, watchings, starts, inflammation of the navel, moistness of ears. At breeding of teeth, the gums itch, and there are Fevers and Convulsions, and a loose belly when they breed the eye-teeth. When they are older, the Tonsils are inflamed, the Vertebræ in the neck are luxated inwardly: they breath short, they have the stone, or round worms, or Ascarides, Warts, Satyriasm standing Yards, Strangury, Strumas, and other Swellings.*

Aphor. 25.

Apho. 26.

They have other Diseases at other times, as Meazles, small Pox, the ligament of the tongue is too short, chasing:

on

In the Cure, uſe not ſtrong Remedies, nor bleeding, nor purging, but Suppoſitories and Clyſters. As, Take *Violet leaves, Mallows, each a handful; flowers of Chamomil and Violets, each a pugil: boyl them, to four or five ounces ſtrained, add Syrup of Roſes half an ounce, or ſix drams, Oyl of Violets half an ounce, make a Clyſter.*

If it need other Phyſick, give it to the Nurſe, for the purging force is ſent to the milk, as *Hippocrates* ſaith, *If a Woman take Elaterium or wild Cowcumbers, the Child is purged*; but you muſt not give theſe to the Nurſe. but gentle things will purge the Infant, if the Nurſe take them. *6 Epid. c. 6.*

Chap. 2. *Of Feavers in Children, Meazels, and ſmall Pox.*

THey are ſubject to all ſorts of Feavers, but they have chiefly a Feaver from milk which putrifies, and turns to choler, and inflames the humors. And when the teeth break forth, the gums are inflamed, they have watching and itching pain in the mouth, and then feavers.

When Feavers come from corrupt milk, they expel no teeth, and there are ſigns of corrupt milk, bellyach, many ſtools yellow and green. A feaver from breeding of teeth, hath its proper ſigns. *The Signs.*

Theſe feavers ceaſe when the cauſe is removed, but if corrupt milk laſt long, it is dangerous. *The Prognoſtick.*

A feaver from corrupt milk is commonly from choler; therefore give cold moiſt things to the Nurſe, as Lettice, Endive, Emulſions of the four great cold Seeds, Barley-cream. Give no Wine *The Cure.*

while

while the child is in a feaver. Purge the Nurſe gently, with Manna, Caſſia, Lenitive Electuary, and Syrup of Roſes.

Give Alterers to the Infant, as Syrup of Violets, Sorrel, Citrons, Succory, Endive water, and of Violet with Sugar.

Anoint the Back bone with Mucilage of Quinces, Fleabane, with Oyl of Violets, and a little Wax, lay Aſtringents to the Stomach. As, Take *Oyl of Roſes, Maſtich, each half an ounce; red Sanders, Coral, each a ſcruple; with wax mix it.*

If the feaver come from breeding of it, abate the pain, and give the Alterers, of which Chap. 14. of bleeding of Teeth.

Of Meazles and ſmall Pox.

Lib. 4. de febr. c. 12.

There are Epidemical feavers at certain times that caſt out Meazles and ſmall Pox, of which before. The cauſe is not only from the impurity of the terms, but from the malignity of the air, for they are more or leſs, as the air is purer or impurer.

Sometimes it is infectious, and the humors are ſo corrupt, that worms breed under the ſcabs, and corode the bones and internal parts, as hath been ſeen in Bodies opened, dead of this Diſeaſe.

If the Diſeaſe be very infectious, before there is a feaver, it is good to preſerve by change of air and Antidotes, when many die of it, but when few die, it is not amiſs to let them alone, leſt they have it in a more dangerous time, for moſt will have it: only give a gentle Purge, and fortifie Nature, that ſhe may expel them.

If there be a Feaver, uſe no more Preſervative, but labour to get them forth by Medicines mem-

mentioned, and defend the eyes and throat, and prevent deformity, of which before.

Chap. 3. *Of the Milkey Scab, Achores, and Favi.*

THe milkey ſcab is at the firſt ſucking, the Achores are after. The Achores are ſcabs not white, and the white ſcab is not only in the face, but all over the body. The Archores are only in the head, but they are cured alike.

They are all ulcers chiefly in the head, with holes that run with matter conſtantly.

The Cauſes. They come from excementitious humors, waterish and ſharp, mixed of thick and thin, very ſalt. Therefore they are ſometimes yellow, or white, or red, or black, but alwayes ſalt and biting and itching, that makes them ſcratch. They are gathered in the womb, and from corruption of the milk *2. De com. po. med. ſec. lo. c. 8.*

The Prognoſtick. The Vulgar think they are healthful, when they run, becauſe Nature ſends them forth, and if they ſtrike in, they cauſe diſeaſes and Epilepſies. They cure in time of themſelves, but if the matter be very bad, it pierceth the skull. *Hipp. lib. de ſacro morb.*

The Cure. Dry theſe not raſhly, ſo they disfigure not the face, nor hurt the eyes. But drive them forth with ſcabious, Carduus water and Cordials. Uſe no Coolers nor Aſtringents, leſt the matter be ſtruck in. Let the Nurſe forbear ſalt and ſharp, and ſpiced things, and ſtrong Wine. Prepare the humors with Borage, Succory, Bugloſs, Fumitory, Hops, Polypody and Dock roots. Then purge with Senna, Polypody, Epithymum, Rhubarb, and ſtrengthen the Bowels. As, Take

Conſerve

Conserve of Borage, Bugloss, Violets, Fumitory, Succory, each an ounce; Succory roots, and Citrons candied, each half an ounce; Diarrhodon, Diamargariton frigid, Harts-horn, each a scruple; with Syrup of Gilly-flowers, make an Electuary. Let the nurse take every day two drams. Or, Take *Harts-horn prepared two drams, Magistery of Coral a dram, Diamargariton frigid half a dram: give half a dram, or a dram of this Powder.* Let the child be purged with Manna or Raisons laxative.

If you fear great putrefaction under the scabs, and that will turn to a scald head, or eat the skul; wash the head with Decoction of Mallows, Barley, Celandine, Wormwood, or with Althæa roots boyled in boyes urine, and Barley water. And then annoint with Oyl of Roses, bitter Almonds, and a little Litharge, Or,

Take *ashes of Mirtles and Nut shells, each a dram; Tutty a dram and half, Butter washed with Rose-water an ounce.* Or, take *juyce of Beets, Celandine, each an ounce; Hogs grease two ounces, Sulphur a dram.* Or, Take *Cerus, Litharge, each two drams; Pomegranate flowers and Agarick, each a dram; with Oyl of Roses and Vinegar, make an Oyntment: or wash with Soap, and then with the Decoction.* When the skull is bare, use Honey of Roses and Spirit of Wine, & after round Birthwort, and Balsom of Perü, and Turpentine with Tobacco water.

Chap. 4. *Of a scald Head.*

IF Achores or Favi last long, or are ill cured; They turn to a Scald, which is a scabby ulcer that corrodes the skin, and stinks; it is called *Tinea* or Moth which eats garments, as this doth the

the flesh. Achores are moist ulcers in the head and body, Tinea is a dry ulcer in the head only.

The immediate cause is a salt and sharp humor, melancholick from the mothers blood, or bad milk, it infecteth others, by the clouts or caps. *The Causes.*

Some are like a bran or scurfe with scales, some are slimy, and when the scab is off, there appears red quick knobs of flesh, like the insides of figs, some are malignant, some not, some new, some old. *The Differences,*

There are dry scabs in the head, yellow or ash coloured, that run little, and that which is voided stinketh. *The Signs.*

It is hard to be cured. If it be new, or the matter yellow, or the like, it is easier. An old Scald ash-coloured and black is stubborn: after cure, the hair will scarce grow there again, because the skin is so hard; if it will not grow red after rubbing, there is no hopes of hair coming again. *The Prognostick.*

First, take off the Scab with cleansers a little sharp, and because the humors make the skin dry and thick, moisten with Hogs grease upon Beet or Colewort leaves. Or, Take *juyce of Fumitory, Coleworts, Docks, Elicampane, each an ounce and half; Litharge half an ounce, with Hogs grease, oyl of Rue, and wax, make a soft Ointment.* *The Cure.*

When the Child is of age and strong, make first universal evacuation with Senna, Rhubarb, Agarick, then take off the Scab with Sulphur two drams, Mustard half a dram, Staveſacre Briony roots, each a dram; Vinegar an ounce, Turpentine half an ounce, and Bears grease. Or

beat

beat Watercresses with Hogs grease and apply it, the scab will fall off in twenty four hours, continue it.

After the scab is off, pull the hair out by the roots, with instruments or medicines; commonly they use a pitched cap, and pull it off violently, which brings away the hair. Or, Take *Starch or wheat flour two ounces, Rosin half an ounce, boyl it in water for a* Pultis, *lay it upon the several Scalds, and let it stick some dayes, then pluck it off suddenly.* Then use Emollients that correct the dry distemper.

Also use things to take the excrements out that lye deep in the skin. As, Take *roots of Althæa, Docks, Lillies, each an ounce; Mallows, Fumitory, Sage, each two handfuls; boyl them in Lye, add Vinegar, wash the head with it every day.* Then,

Take *Ostratium, Sulphur, each half an ounce; oyl of Eggs, an ounce, with Hogs grease.* After that, Take *Briony and Dock roots, and Elicampane roots, each an ounce; Fumitory, Celandine, Scabious, each two handfuls; Chamomil and Balm, each a handful; boyl them in Lye, and wash the Head twice a day therewith, or foment it, then rub the head with a course cloth, or with oyl of Staves-acre, or of Radish till it grow red,* to draw out the bad humors that lye deep.

Then use Tarr and Wax for a Cerot. Or, Take *Salt-peter an ounce, Oxymel an ounce and half.* Or, Take *quick Brimstone an ounce, white Hellebore, Staves-acre, each two drams, with Hogs grease.*

It is not safe to use Arsenick, or Orpiment, or Mercury, or other poysons that corrode, because it is so near the brain.

Cap.

Chap. 5. *Of Ptiriasis or breeding of Lice.*

Lice are creatures which breed in clothes that are constantly worn, but they are chiefly in children from the excrements of the head.

All say, that filth and nastiness alone is the cause of lice; but I think not, for filth alone cannot do it without heat, for besides the first qualities, there is a hidden force in the matter by which it is disposed to produce a particular species; for fleas and worms will not breed of that matter which breeds lice, so it is in Plants.

Heat is the helping cause which raiseth the seminal force, and brings it into act, and though the matter be putrid, it doth not work upon it, but as it is somewhat natural.

Excrements are not presently putrid, but there is in them a heat that can raise forming force, and though there is some putrefaction, yet is it not so great as to hinder the action, hence it is, that children and women that are hot and moist have many excrements that are fit to breed lice.

Gal. oribas. Aasc.

Some meats breed lice, as Figs by their fat juyce which doth naturally tend to the skin, and varieties of meats, and not cleansing nor combeing. The place where lice breed in children in the skin of the head, where they stick fast with the hair, especially if there be scabs.

The Signs are needless, they are manifest.

The Signs.

It is a filthy troublesome disease, many have them breed all over the Body, and some have died by them. Sometimes the lice leave them when they are about to die.

The Prognostick.

To

To prevent breeding lice, let children eat no food of evil juyce, especially Figs, let the head be often combed and washed, and the matter purged that breeds them, with hot dry thin medicines, that draw the matter out and consume superfluous moisture.

The Cure. Take heed of Mercury and Arsnick in children, but make this Lotion. Take *round Birthwort, Lupines, Pine and Cypress leaves, each equal parts; boyl them.* Or, Take *Elicampane roots two ounces, Briony half an ounce, Beets, Mercury, Sowrwort, each a handful; Lupines a dram, Niter half an ounce, boyl them for a Lotion,* then use this Oyntment. Take *pouder of Staphisacre three drams, of Lupins half an ounce, Agarick two drams, quick Sulphur a dram and half, Ox gall half an ounce, with oyl of wormwood*: there are stronger, as white Hellebore and Mercury, which are not safe.

Chap. 6. *Of Hydrocephalus or swelling of the Head.*

WE spake of this in the water without the Skull: but Hydrocephalus is from water gathered within the skull, or in the ventricles of the brain, as when the Childs head in the womb hangs down, or when the brain is very moist.

The Signs. A tumor from water contained in the brain is less and harder then when it is out of the skull.

The Prognostick. It is harder to be cured then when it is gathered without the skull, and is often deadly.

The Cure. They are many medicines mentioned that are good here to be used outwardly, and to the nose

nose and ears. As, Take *Snails in their shells thirty, Marjoram, Mugwort, each a handful, stampt, add Camphir a scruple, Saffron half a dram, with Oyl of Chamomil make a Pultis.* Snuff this Water often. Take *Nutmegs, Cloves, Cubebs, each a scruple; Calamus, Frankincense bark, each half a dram; Marjoram water three ounces, drop hot Oyls into the ears.* If in twenty dayes the water be not gone, open the skull, and let out the water by degrees, and take heed of cold.

The tumor of wind in the skin of the head or membranes of the brain, is seldom without water which breeds wind.

Use Discussers that make thin, as Chamomil, Rue, Organ, &c.

Chap. 7. *Of Syriasis.*

IT is from *Aëtius*, a disease with a feaver, or an inflammation of the membranes and the brain, so that there is a hollowness of the eyes and forehead. *Tetra. 1. serm. 4. c. 13.*

It is from flegmatick blood that grows hot by putrefaction, and so becomes like choler. The remote causes are hot weather, and milk full of wind, from the evil dyet of the Nurse. Such milk will make the child drunk, and cause this inflammation. *The Causes.*

Heat of the forehead, and hollowness there, redness of face, a feaver, driness, no appetite, watching. The hollowness in the fore-part of the head, is where the Sagital and Coronal sutures meet, for there the bones are membranous, and grow at last hard. *The Signs.*

It is dangerous, and counted deadly among women, and as often as this bone or membrane falls, *The Progno-*

falls, there is a pit, and the brain falls down, they commonly dye in three dayes.

The Cure. First, give a Clyster of syrup of Roses or Violets, then Coolers, of the juyce and water of Lettice, Gourds, Melons; or apply a Pumpion split in two. But cool not the brain too much, anoint with Oyl of Roses. Or, Take *Oyl of Roses half an ounce, Populeon an ounce, the white of an Egg, and of the Emulsion of cold Seeds drawn with Rose water two drams.*

After the flux is stopt, and the Inflammation abated, use Discussers. As, Take *Oyl of Chamomil an ounce and half, of Dill half an ounce, with the yolk of an Egg.*

Let the Nurses dyet be cooling, or the milk be changed: let it not be vexed.

Chap. 8. *Of Frights in the Sleep.*

3. *Aphor.* 24. *Hippocrates* saith this is often; the cause is unclean vapors mixed with the animal spirits that disturb them, and present horrible objects to the fancy. They arise from the depraved concoction of the stomach, in full feeding children, that eat more then they can digest. These vapors ascend not only by the weasand, but by the veins to the head. It comes often from worms also, or corrupt humors that gnaw the mouth of the stomach.

The Signs. They grown in their sleep, and twitch, and being frighted out of sleep, they cry, their breath is hot, and often stinking.

The Prognostick. Cure it presently, for it is the fore-runner of an Epilepsy.

Give

Give good Milk and leſs, that the ſtomach be not over charged. Let it not ſleep preſently after food, but carry it about, till it is in the bottom of the ſtomach. Uſe oyl of ſweet Almonds, or Honey of Roſes two ſpoonfuls to cleanſe the ſtomach. Then ſtrengthen it with Magiſtery of Coral, or Confection of Hyacinths with Milk. Or, Take *Magiſtery of Coral a dram, Diaplerers a ſcruple, with Sugar diſſolved in Roſe water an ounce make Rouls.* *The Cure.*

Anoint the ſtomach with Oyl of Nard, Wormwood, Mints, Maſtich, Nutmegs. If it be from a feaver, look to that; If from worms, I ſhall after ſpeak of it. Some hang Coral and Wolves teeth about the childs neck.

Chap. 9. *Of great Watching.*

A Child new born ſleeps more then he wakes, becauſe his brain is very moiſt, and he uſed to ſleep in the womb. If you cannot make him ſleep by ſinging nor rocking, nor the like, it is a Diſeaſe.

Are divers in men and children: in theſe it is from milk corrupt in the ſtomach, from which ſharp humors ariſe, and diſturb the animal Spirits, and infect them; and if there be ſad fancies, frights follow, of which before. *The Cauſes.*

If it cries alwayes, and cannot by any art be made to ſleep, it is a ſign of a diſeaſe of watching which is dangerous, becauſe children uſe to ſleep much. And hence come Catarrhs, Convulſions, Driefs and Feavers. *The Signs.*

The bad milk muſt be amended, and the corrupt meat prevented. If it be from a feaver or pain, remove them. *Galen* adviſeth you often to change *The Cure. De tuen. c. 8.*

change the bed and place. Sleeping Medicines are not safe, but hurt, but are rather to be given the Nurse moderately, as sweet Almonds, Lettice, Poppy seeds.

Wash the feet with Decoction of Dill tops, Chamomil flowers, Sage, Osiers, Vine-leaves, Poppy heads. Cool not the head too much, nor use Narcoticks. These are safe, Oyl of Dill to the temples, Oyl of Roses, with Oyl of Nutmegs, with Poppy seed, Breast-milk, Rose or Nightshade water with Saffron.

In great drines of the brain, let the covering of the cradles head be wet.

Chap. 10. *Of Epilepsie and Convulsion.*

IT is either by consent from parts below, when the milk corrupts in the stomach, or from an ill quality in it from the Nurses bad diet, or from worms in the guts, or from vapors, from bad humors that twich the membranes of the brain, as in the Meazles and small Pox.

It is sometimes from the brain first, as when the humors are bred in the brain that cause it, either from the parents, or from distemper, or bad diet.

It may come from toothach also, when the brain consents, and from a sudden fright.

The Signs. It is manifest. You shall know by the signs of the diseases, whether it comes from bad milk, worms or teeth. If from a fright, the people will tell you. If these all are absent, it is certain that the brain is first affected.

The Prognostick. It is a great disease, and kills for the most part young

young children. But when in older, and it comes at a distance, it vanisheth by age. If it come with Pox or Meazles, it ceaseth when they come forth if Nature be strong enough. *Hippo.* 58. *aphor.* 7.

Give this Powder to prevent it, to a child as soon as it is born. Take *male Piony roots gathered in the decrease of the Moon a scruple, Magistery of Coal half a scruple, with Leaf-gold make a Powder.* Or, Take *Piony roots a dram, Piony seeds, Mistleto of the Oak, Elkes hoof, Mans skull, Amber, each a scruple; Musk two grains, make a Powder.* *The Cure.*

The *Florentines* burn behind in the head to dry the brain; and *Celsas* saith, it is the last Remedy. *Ægineta* saith, that children cannot endure such cruelty, for the pain and watching would kill them. See *Sylvaticus.* *Lib.* 3. *c.* 25. *L.* 3. *c.* 13. *Sylvatic. contro.* 87.

The best part of the cure in the Nurses diet, which must not be disordered. If it be from corrupt milk, provoke vomit, thus; hold down the tongue, and put a quill dipt in sweet Almonds down the throat.

If it come from worms, give things that kill worms, with Piony roots, and the like. If there be a feaver, respect that also. Give Coral, Smaradgs, and Elkes hoof.

In the fit, give Epileptick water, as Lavender-water, and rub with the Oyl of Amber, or hang a Piony root, Elkes hoof, or Smaradg about the neck.

Of a Convulsion.

This is when the brain labors to cast out what troubles it. The matter is in the marrow of the back, and fountain of the nerves. It is a stubborn disease, and often kills.

In the fit, wash the body, especially the back-

bone with decoction of Althæa, Lilly roots, Piony Chamomil flowers. And anoint with Mans and Goose grease, Oyl of Worms, Orris, Lillies, Foxes, Turpentine, Mastich, Storax calamite.

Ex Paulo Ægineta. The Sun flower is good boyled in water, for to wash the Child.

Chap. 11. *Of Strabismus, or Squint-eyes.*

THis is when they lie in the Cradle with their head from the light, or on one side, and they still look towards the light, which causeth distortion of the eyes, or it may come from the Epilepsie, or by birth.

The Prognostick. If by birth, it is not cureable, nor if it come from an Epilepsie. If it come from custome, and be new, it is cureable.

The Cure. Lib. 1. par. 3. c. 43. You must put a candle on the contrary side, or a picture, so long till the eyes come to be right.

Chap. 12. *Of pain in the Ears, Inflammation, Moisture, Ulcers, and Worms.*

OF these in the first Book. But here we shall speak of Infants: the brain in them is very moist, and hath many excrements which Nature cannot send out at its proper passages; these get often to the ears, and cause pain, and flux of blood, with inflammation and matter with pain.

The Signs. In children pain and inflammation are hard to be known, they cannot relate it, only it is known by

by conſtant crying, and feeling their ears, and will not let others touch them; ſometimes the parts about the Ears are red.

It is dangerous, becauſe it brings watching, and Epilepſy: the moiſture breeds worms there, and fouls the ſpungy bones, and at length deafneſs incurable. *The Prognoſtick. Hipp. 1. prog. t. 16.*

Preſently allay the pain, but children muſt not have ſtrong remedies. Only uſe warm milk about the ears, Oyl of Violets, or the Decoction of Poppy tops. To take away moiſture, uſe Honey of Roſes, and Aqua Mellis, to be dropt into the ears. Or, Take *Virgins Honey half an ounce, red Wine two ounces, Allum, Saffron, Salt-peter, each a dram; mix them at the fire.* Or drop in Hemp ſeed Oyl, with a little Wine. *The Cure.*

Chap. 13. *Of the Thruſh, Bladders in the Gums, and Inflammation of the Tonſils.*

THeſe are from bad milk, or from foul humors in the ſtomach, for the mouth is tender, and cannot endure the ſharp milk, nor the vapors from the ſtomach, becauſe the coat is the ſame as in *Liber. Par. 1. cap. 18.*

The bladders in the gums are thus cured. Take *Lentils husked, powder them, lay it upon the gums.* Or, Take *Mithridium in flour half an ounce, with oyl of Roſes make a Liniment.*

The inflammation of the Tonſils is more from eleven to thirteen, for then the parts are harder, and hold the humors longer, and they cannot ſweat out.

For Cure, keep the belly looſe by Clyſters, or the *aph. 26.* *Hipp. 3.*

the like; use Repellers at first, then Resolvers with Repellers, and at last Resolvers alone, but not too hot; in age, Gargles are best: in Infants annoint with Honey of Roses, Mirtles, Pomegranates, Diamoron inwardly. Outwardly use Oyl of sweet Almonds, Chamomil, St. Johnswort, &c.

Lib. 2. part. 2. cap. 22.

Chap 14. *Of Breeding of Teeth*

THis is a necessary evill in all children, and very great by reason of the variety of symptoms joyned with it. It is about the seventh month, first the fore-teeth, then the eye-teeth, and last of all the grinders. First they feel an itching in their gums, then they are pierced as with a needle, and pricked by the sharp bones, whence is great pain, watching and inflamation of gums, fever, loosness and convulsions, especially when they breed their eye-teeth.

The Signs. First, it is known by the usual time, as the beginning of the seventh month. Also they put their fingers in their mouths to allay pain. 3. They hold the nipple faster then before. 4. The gum is white where the tooth begins to come, and there are divers Symptomes mentioned before. The fever that follows breeding of teeth, comes from cholerick humors inflamed by watching, pain and heat.

The Prognostick. The longer teeth are breeding, the greater the danger, so that many dye of fevers or convulsions. They are best that have their belly loose: These have no convulsion, and a fever consumes the humors.

Hipp. lib de dentitio.

Hard

Hard breeding of teeth is from thickness of the gums; therefore mollify and loosen them, rub them with the finger dipt in Butter and Honey, or a Virgin Wax Candle is to be chewed upon. Or anoint with Mucilage of Quinces made with Mallow water, or with the brains of a Hare. Foment the cheek with the decoction of Althæa and Chamomil flowers, and Dill, or with juyce of Mallows, and fresh Butter. *The Cure.*

If the gums are inflamed, add juyce of Nightshade and Lettice. Let the Nurse keep a temperate dyet inclining to cold, as Barley broaths, or Watergrewel, rear eggs, Prunes, Lettice, Endive. Avoid salt, sharp, biting and peppered meats, and Wine.

Chap. 15. *Of Loosing of the Tongue, and of the Frog.*

WHen the tongue is tyed, they cannot freely suck. This must be done by skilfull Artists; or use this Liniment. Take *clarified Honey, and boyl it gently till it may be powdered.* Then take *yolks of hard eggs dryed in a glass in a Oven, till they may be powdered, a dram, Frankincense and Mastich, each a scruple; burnt Allum six grains, with Honey of Roses make a Liniment.*

The Frog is when the veins under the tongue, and filled with bad blood; and it flegm sweat out, are sick in the passages, there is a tumor like Mushrooms which causeth stamering. It is cured thus: Take *Cuttlebone, Sal gem, Pepper, each a dram; burnt Sponge three drams, make a powder, or with Honey a Liniment*: rub under the tongue.

Lay

Lay under the chin a Plaiſter of Gooſe dung and Honey boyled in Wine, till the Wine be conſumed.

Chap. 16. *Of Catarrh, Cough, and difficult Breathing.*

Lib. 1. part 2. c. 34.

WEE have ſpoken of theſe before, but becauſe *Hippocrates* reckons them in childrens diſeaſes, I ſhall touch upon them.

The Cauſes. The general Cauſe of a Catarrh in a child, is a moiſt brain, and much milk that burdens the ſtomach, from whence many vapors fill the brain; and if the brain be full of excrements, it is eaſily diſſolved or melted, either by heat or cold, and goes to the noſe, jaws or lungs, which cauſes a cough or Aſthma. Moreover much food makes crudities in the firſt paſſages, and flegmatick blood is bred of crudity and thick chyle in the liver. This is ſent by the arterial vein into the lungs, and preſſing the Bronchia or pipes of the lungs, cauſeth difficult breathing and Aſthma.

The Signs. It is known to be from a hot humor, if it be thin, they often ſneeſe, the face is red, and the jaws; the breath is ſhort, and the Nurſe finds it in her nipples. If difficulty of breathing come from the head, there will be a cough and ſnorting in breathing, and a noiſe in the lungs, when the air paſſeth not freely through them. If it come from the parts below, there is neither Catarrh nor cough, but hardneſs about the Liver, and a tumor.

The Prognoſtick. In Children a great Catarrh with ſhort breath is hard to be cured, becauſe they cannot take Phyſick.

First,

First, let it and the Nurſe keep a good diet, fill not the ſtomach with milk nor other diet; but let the Nurſe forbear ſharp, ſalt, peppered, ſour things, and things that fill the head with vapors. And give her a Pectoral Decoction: Take *Figs, Jujubes, each ten; Sebeſtens thirty, Raiſons ſtoned ten drams, Liquoriſh two drams, Maidenhair, Hyſop, Violets, each half an ounce: boyl them in three pints of water, to the conſumption of the third part.* Let her take ſix ounces every morning. *The Cure.*

Keep the belly open with Syrup of Roſes, or Caſſia, or a Clyſter; with oyl of ſweet Almonds with Sugar-candy, or juyce of Fennel, with Milk, or hold down the tongue, and provoke Vomiting.

Give Syrup of Jujubes, Maidenhair. If the matter be thick, give Syrup of *Hyſop*, or Horehound, or an Emulſion of oyl of ſweet Almonds, Pine-nuts, Scabious water. Or give a Lohock of Diaireos, Diatragacanth frigid, Penidies, with Syrup of Jujubes.

If it be hot, give Emulſions of the four great cold Seeds, with Mallows, Pellitory, with Diatragicanth frigid.

To dry up the matter, lay outwardly a ſtuph of Hemp hot, and ſprinkled with pouder of red Roſes and Frankincenſe. Apply Baſil and Marjoram to the Noſe, to make it ſneeſe.

Chap. 17. *Of the Hickets.*

IT comes from corruption of the food in the ſtomach, or from milk filling it, or from cold air: theſe hurt the expulſive faculty, and it is ſtirred up to expel what is hurtful.

If it come from repletion of milk, the belly ſwells, *The Signs.*

ſwells, and there is vomiting after. If from corruption of milk, the Nurſe hath bad milk: the child cries, and is pained, and the excrements ſmell of ſtinking milk.

The Prognoſtick. Hickets is commonly, not dangerous in children, and ceaſe when the cauſe is taken away. If it be from a vehement cauſe, and goes to the nerves, there follows a Convulſion, or Epilepſie, and death.

That from corruption of nouriſhment is cured by vomit, with a feather dipt in Oyl, to tickle the throat; then ſtrengthen the ſtomach with hot things. As Syrup of Mints, Bettony, and foment it with decoction of Mints, Organ, Wormwood; then anoint with Oyl of Mints, Maſtich, Dill. Or, Take *Maſtich an ounce, Frankincenſe; Dill ſeed, each two drams; Cummin ſeed a dram, with juyce of Mints and Flax, apply them to the ſtomach.*

There is a diſeaſe like the Hickets in children from anger or grief, when the Spirits are much ſtirred, and run from the heart to the Diaphragma forceably, and hinder or ſtop the breath. Sometimes they have a ſhril voice, the Spirits ſuddenly breaking forth but when the paſſion ceaſeth, this Symptom ceaſeth.

Chap. 18. *Of vomiting.*

IT is from too much milk or bad milk, or from flegm that fals from the head to the ſtomach, but this is ſeldom in children. It is often from a moiſt looſe ſtomach, for as drineſs retains, ſo looſneſs lets go.

The Cure. If it be from much milk, they are better after vomiting. If it be from corruption of milk, that which is vomited is yellow, green, or otherwiſe ill

ill coloured, and ſtinking: worms are known by their ſigns.

It is for the moſt part without danger in children, and they that vomit from their birth, are the luſtieſt, for the ſtomach being not uſed to meat, and milk being taken too much, oftentimes crudities are eaſily bred, or the milk is corrupted and it is better to vomit theſe up, then keep them in. If Vomiting laſt long, it cauſeth Atrophy. *The Prognoſtick.*

When it is from too much milk, give it leſs; if it be from corrupt milk, amend it, as I ſhewed Cleanſe the Child with Honey of Roſes; and ſtrengthen the ſtomach with Syrup of Mints, Quinces. Or, Take *Wood-aloes, Coral, Maſtich, each half a dram; Galangal half a ſcruple, with Syrup of Quinces make a Linctus.* *The Cure.*

If the humor be ſharp and hot, give Syrup of Pomegranates, Currants, Coral.

Apply to the belly the Plaiſter of Bread, the Stomach-cerot, or Bread dipt in Wine hot. Or, Take Oyl *of Maſtich, Quinces, Mints, Wormwood, each half an ounce; of Nutmegs by expreſſion half a dram, Chymical Oyl of Mints three drops.* Coral half an occult propriety, therefore it is hung about their necks.

Chap. 19. *Of the torments or pains of the Belly.*

IT is often with the flux of the belly, and from milk alone that breeds wind and ſharp humors. When it is corrupted, it gets to the guts, and cauſeth a gnawing pain: worms ſtaying in the guts, do the ſame.

They

The Signs. They cry continually hate the breast, and toss to and fro. If it be from wind, it ceaseth, sometimes the belly swells, and they break wind. If it be from humors, it is constant: if it be tough flegm, the belly is bound, and the dung is slimy. If it be sharp, there is a flux yellow and green. If from worms, there are signs of them, and of crudities and wind.

The Prognostick. If this pain lasts long, they are weak, or have Convulsions or Epilepsie, it is worse then from corrupt milk and worms, and is dangerous.

The Cure. If it be from crude humors and wind, give a Clyster. Take *Pellitory, Chamomil flowers, each a handful; boyl them in Chicken broath, two, three, or four ounces, add Honey of Roses an ounce, with the yolk of an Egg make a Clyster.* This may be given safely to a child of two months old. Or give *oyl of sweet Almonds, with Sugar-candy, and a scruple of Aniseeds*; it purgeth new born Babes from green choler and stinking flegm. If it be given with Sugar Pap, it allays the crying pains of the belly. *Heur. meth. ad prax. l. 2. c. 26.*

Anoint the belly with Oyl of Dill, or lay Pellitory stampt with Oyl of Chamomil to the belly. Or, Take *Chamomil flowers, Dill tops, each a handful; Fænugreek and Linseed, each half an ounce; boyl them in Wine, foment the belly twice a day before meat.*

If pain be from corrupt milk that is sharp, give Syrup of Roses, or Honey of Roses, or Syrup of Succory, with Rhubarb, or a Clyster of the Decoction of Bran, Pellitory, with Syrup of Roses. And use outwardly Oyl of Roses, Dill and Chamomil.

Chap.

Chap. 20. *Of puffing up of the Belly and Hypochondria.*

WHen they ſuck too much, the belly is ſwelled under the ribs, for want of concoction, and there are crudities in the ſtomach and wind, and alſo in the parts adjacent.

The Signs. The Hppochondria are hard, and puffed up, and there is ſtraitneſs in the mouth of the ſtomach, and ſhort breath.

It is eaſily cured with good dyet.

The Prognoſtick. *The Cure.* Give a thinner dyet, that the crudities may be concocted. Give no freſh nouriſhment till the firſt be digeſted, then give Hony of Roſes to purge. Or the Decoction of Cardiaca, which is good for the heart and mouth of the ſtomach: it opens obſtructions, and cleanſeth flegm. Or powder of Piony roots, Cummin ſeed, Jeſamine; or make it up with honey, Oyl of ſweet Almonds, or Sugar for a Liniment. Foment the ſides with the Decoction of Cardiaca, Chamomil flowers, and Cummin ſeed.

Chap. 21. *Of the Flux of the Belly.*

IT is, 1. From breeding of teeth, with a fever commonly, and the concoction is hindered, and the nouriſhment corrupted. 2. From much watching. 3. From pain. 4. From ſtirring of the humors by a fever. 5. When they ſuck or drink too much in a fever. Sometimes they have a flux without breeding of teeth, from outward cold in the

the guts or ſtomach, that hinders concoction.

The Signs. If it be from teeth, it is known by the ſigns in breeding of teeth: if from external cold, there are ſigns of no other cauſes. If from a humor flowing from the head, there are ſigns of a Catarrh, and the excrements are froathy. If crude humors are voided, there is wind, belching, and flegmatick excrements. If they be yellow, green, and ſtink, the flux is from a hot and ſharp humor.

The Prognoſtick. *Hipp. lib. de dentitio.* It is beſt in breeding of teeth, when the belly is looſe; but if it be too great, and you fear Atrophy, it muſt be ſtopt: if black excrements are voided with a fever, it is bad.

The Cure. A ſucking child needs not cure ſo much as the Nurſe, you muſt chiefly obſerve the condition of the milk and mend it, if not, change the Nurſe, and let her not eat green fruit, and things of hard concoction. If the child ſuck not, take away the cauſes of the flux, with purges that bind after: as Syrup or Honey of Roſes, or a Clyſter. Take the *decoction of Milium, Myrobalans, each two or three ounces; with an ounce or two of Syrup of Roſes make a Clyſter.* After cleanſing, if the cauſe be hot, give Syrup of dried Roſes, Quinces, Mirtles, Coral, Currans, or the powder of Diamargariton, Coral, Maſtich, Harts-horn, red Roſes, or powder of Mirtles, with a little Sanguis Draconis.

Anoint with Oyl of Roſes, Mirtles, Maſtich, Or, Take *red Roſes an ounce, Mirtles, Maſtich, each two drams; with Oyl of Mirtles and Wax make an Oyntment.* Or, Take *red Roſes, Mouſe-ear, each a handfull; Cypreſs roots two drams, make a Bag, boyl it in red Wine, apply it to the belly: or uſe the Plaiſter of Bread or Stomach oyntment.*

If the cauſe be cold, and excrements white, give

give Syrup of Maſtich and Quinces, with Mint-water.

Uſe outwardly Mints, Maſtich, Cummin. As, Take *Roſe ſeeds an ounce, Cummin, Aniſeeds, each two drams; with Oyl of Maſtich, Wormwood and Wax make an Oyntment.*

Lib. 3 part. 2. cap. 5. & 6.

Chap. 22. *Of binding of the Belly.*

IT is from a cold and dry diſtemper of the guts from birth in ſome. 2. From ſlimy flegm that wraps the dung, which ſticks in the guts. This is from bad milk, when the Nurſe eats groſs food, ſlimy and aſtringent, or drinks little. 3. It is from a hot diſtemper of the kidnies or liver, that dries the excrements. 4. It is when choler doth not ſtir up the guts to expel.

The Signs. If it be from a dry diſtemper of the guts, it is hard to be cured: if it be from ſlimy flegm, the dung is wrapt in it. If choler comes not to the guts to provoke them to ſtool, the dung is white, and the body yellow.

The Prognoſtick. It is beſt in children to have a looſe belly, and they are more healthful; for if it be bound, the belly is pained, and there is a headach. *Hipp. 2. aph. 53.*

The Cure. Firſt, take away the cauſe: if it be from a hot diſtemper of any bowel, or dry, waſh the child often, to moiſten and cool it in a Bath of Succory and Lettice boyled. In a cold diſtemper, uſe hot for the ſtomach, and in a dry, uſe moiſt things as Oyl of Lillies, Dialthæa, Hens greaſe, Butter. Let the Nurſe avoid aſtringent meats, as Quinces, Medlars, Beans, and uſe Emollients. If the child be big, give juyce or Decoction of red Col-

worts, with a little Salt and Honey. If it be from slimy flegm, give Honey or Syrup of Roses, Correct the hot distemper of the Liver and Reins, with Syrup of Violets, and Emulsions of the four great cold Seeds. If choler come not from the Gall to the Guts, give the Decoction of Grass-roots, Fennel, Sparagus, Maidenhair.

Give Clysters to cut and clense tough flegm. As, Take *Althæa roots, Mallows, Pellitory, each half a handful; Fænugreek and Linseed, each a dram; Chamomil flowers a pugil: boyl, and to three or six ounces, add three drams of Cassia, Oyl an ounce, and the yolk of an Egg.*

To the Navel, apply Hens grease, and Ox gall. Or, Take *Aloes two drams, Ox gall a dram, Scamony a scruple, with Butter make an Oynment.* Fill a Walnut shell with it, and apply it to the Navel. Anoint the belly with Emollients. Take *fresh Butter, Goose and Hens grease, each half an ounce; Oyl of sweet Almonds, and Lin-seed, each two drams; Veal marrow, Dialthæa, each two drams; with Wax make an Oyntment: Bran and juyce of Dauewort make a loosning Cataplasm for the belly.* Onely keep it from the stomach, as you must do other Cataplasms.

Chap. 23. *Of the Wormes.*

Ex authore lib. 4. de morb.

IT is observed that children have had worms in their mothers belly, and voided them after they were born. But they are chiefly bred by mixing milk with other meats in a hot and moist constitution, and from sweet meats which worms love, and Summer fruits: they are round and long, or broad and little.

The Signs. Besides what is said in *Lib. 3. Part. 2. Sect.*

Cap. 5. Worms are known to be in a body, when there is much ſpittle, and a ſtinking breath, troubleſome ſleep, gnaſhing of teeth, crying and bawling; a dry cough, loathing, vomiting, hickets, want of appetite, or too much, thirſt, a belly ſwelled, or bound, or too looſe, thick white urin with pain, when the belly is empty, and the worms want food. There is a cold ſweat over the face, and a high colour, with ſudden paleneſs; ſometimes a fever and convulſion which ceaſeth preſently. Theſe are the ſigns of round worms rather than of the flat.

Infants are often long troubled with worms without any great inconvenience, ſometimes there are great Symptomes. The long round worms are worſt, and have eaten ſometimes the guts and belly through, with a fever they are more dangerous: few are better then many, and ſmall then great, white are better then thoſe of other colours. The other Prognoſticks are mentioned in other places. *The Prognoſtick.*

Preſervation.

It is better to prevent the breeding of worms, then to expel them, by eating of meats of good juyce, with Oranges and Pomegranates, and avoiding ſweet, fat and ſlimy meats, fiſh, milk, and Summer-fruits, and figs. Drink thin Wine, and Graſs and Sorrel water with it, and with powder of Harts-horn.

Let the belly be kept looſe, with Clyſters for children: or give the Decoction of Sebeſtens before meat, or of Wormwood and Scordium, but children will not take bitter things; therefore give Graſs water, and juyce of Limons or Citrons, or a drop or two of Spirit of Vitriol.

When you know by the ſigns, that there are worms, *The Cure.*

worms, kill and expel them with powder of Coralline, Wormseed, Harts-horn, or eight grains of Mercurius dulcis. Infuse them a night in grass water, and cast away the substance of the Mercury, and give the Water. Or, Take *Wormseed two drams, Coralline, Harts horn prepared, each a dram; roots of Piony, Dittany, Magistery of Coral, each a scruple; make a Powder: or give the Essence of Peach flowers, or the Decoction of Fern-water half an ounce, or an ounce.* If there be a feaver, use colder, as juyce of Lemmons, Pomegranates, Oranges, Vinegar, Harts-horn, Bezoar, Confection of Hyacinth, or this Portion, Take *Grass water four ounces, Syrup of juyce of Citrons an ounce, of Violets half an ounce, Spirit of Vitriol two drops, give two spoonfuls.*

Give bitter things at the mouth, and sweet at the fundament, as a Clyster of Milk. Or, Take *Raisons ten, Figs seven, boyl them in water, take of it four ounces, add Sugar a ounce and half, make a Clyster.* Use varieties that the worms may not be too familiar with one.

Apply Peach leaves to the Navel bruised, or a Cataplasm of Ox gall, Wormoood and St. Johnswort. Or, Take *powder of Wormwood, Gith, Centaury, Wormseed, Lupines, each half an ounce, with Oyl of Wormwood, and Wax half an ounce, make an Oyntment.* Or, Take *Treacle half an ounce, with juyce of Wormwood apply it to the navel*: or make a Bath of Peach leaves and Wormwood, put the child into it up to the navel. If there be a Feaver, use colder things mentioned.

Chap. 24. *Of the Rupture.*

IT is from the Peritonæum looſe or broken, when the ſmall guts fall into the cods, from crying, cough, ſtraining at ſtool, and from vehement motion, or a fall. Somtimes the Peritonæum is well, and a water falls from the belly into the cods.

The Signs. The tumor is viſible: if it be from a gut, it is in one part only, as the right or left, and it may be felt, and the hole alſo through which it fell. If from water, it is even all over, and there was no cauſe of other Rupture.

The Prognoſtick. It is eaſier cured in infants then in elder perſons, for it is ſafer, but worſe then that of water which goes away of it ſelf when the water is conſumed.

The Cure. Let the belly be kept open, let not the child cry. Avoid vehement motion, lay him upon his back, and thruſt it up gently, and apply this Plaiſter. Take *Lambs-tongue, Sanicle, each half an ounce; Lentills, and Lupines, and red Roſes in powder, each two drams; Frankincenſe a dram, Allum half a dram, with the white of an Egg.* Or, Take *Frankincenſe, Cypreſs nuts, Aloes, Acacia, each two drams; Mirrh a dram, with Izinglaſs make a Plaiſter.* Or apply Gum Elemni ſteept in Vinegar, till there be a Cream at the top, and with oyl of Eggs make a Cerot.

Inwardly, Take *Sanicle, Lambs-tongue, each half a handfull; Agrimony a handfull, Comfrey the greater half an ounce, boyl them, to a pint ſtrained, add Sugar, give it often.* Or give *powder of Monſear or Moonwort with wine.*

If it be from water, annoint with Oyl of Elder,

Bayes, Rue, or apply a Cataplasm of powder of Beans, Fœnugreek, Linseed, Chamomil-flowers, Cummin seeds, with these Oyls.

Chap. 25. *Of sticking out of the Navel.*

IT is without inflammation. 1. When it was not well tyed, and too much left that sticks out. 2. When the Peritonæum is loose, and hath water or wind in it, from crying or coughing. 3. When the navel is ulcerated, and the guts fall into it: this is called properly *Exomphalon*.

The navel yields to the touch, but in an inflamation, it is hard; there is neither heat nor redness, and it lasts longer then an inflammation.

The Signs. If the navel was not well cut, there will be too great a quantity, if the Peritonæum be not broken, but loose, the navel starts not much out, and is not greater by crying; if it be broken, the tumor circe appears when he lyes upon his back, but it increaseth by crying or walking.

The Prognostick. If the Midwife did not cut the navel well, it is more troublesome then dangerous. If it be too large or ulcerated, at first it is easily cured, but afterwards it may cause a deadly iliack passion, when the guts that fall in, are inflamed.

The Cure. When the Peritonæum is loose, wind stretcheth the navel; then use a Cataplasm of Cummin, Bayberries, and Lupines powdered in red Wine, or a Bag of Cummin and Spike boyled in red Wine. Then lay on an astringent, and roul it.

If the Peritonæum be broken, first put in the gut, then bind it close, after you have laid on astringent

ſtringent Powders. Or, Take *powder of Cypreſs-nuts, Frankincenſe, Myrrh, Maſtich, Sarcocol, Alum, Izinglaſs, each a dram; with the whites of Eggs make a Pultis,* and give Medicines againſt Ruptures.

Chap. 26. *Of Inflammation of the Navel.*

IT is from pain, when it is not well tied, that draws blood to it. There is redneſs, hardneſs, heat, and beating.

If it turns to an impoſthume, and breaks, the guts come forth, and the child uſually dies. *The Prognoſtick.*

Firſt abate pain. Take *Mallows boyled and ſtamped two ounces, Barley meal half an ounce, Lupines, Fœnugreek, each two drams; with Oyl of Roſes make a Cataplaſm.* To repel Blood; Take *Frankincenſe a dram, Acacia, Fleabane ſeed, each half a dram; with the white of an Egg make a Cataplaſm.* Hinder Suppuration as much as may be: but if it doth ſuppurate, Take *Turpentine half an ounce, the yolk of an Egg, and Oyl of Roſes two ounces.* *The Cure.*

Chap. 27. *Of Falling out of the Fundament.*

WHen the muſcle that ſhuts the Arſe-hole is looſe, the fundament comes forth, the cauſe is moiſture of the muſcles after a flux, or ſtraining at ſtool, in Teneſmus or Needing, or when the belly is bound.

The people will tell you the cauſes, and you may ſee it. *The Signs.*

The Prognostick. It is easily cured, when it is from straining at stool, if it have not been long out. If it be from great store of moisture, it is hard to be cured, especially if there be a loosness of the belly, for then Medicines cannot lie on.

The Cure. First, put it up, if it be swollen, foment it with the decoction of Mallows and Althæa, or anoint with Oyl of Lillies; then keep it in with astringents. As, Take *red Roses, Pomegranate peels and flowers, Cypress nuts, each half an ounce; Sumach, Frankincense, Mastich, each two drams: boyl them in red wine, foment with a Spunge,* then sprinkle on this Powder. Take *red Roses and Pomgranate flowers, each half a dram; Frankincense, Mastich, each a dram;* alay it upon a clout, and it to the Fundament, See *Lib. 3. Part 2. Sect. 1. c. 6.*

Chap. 28. *Of the Stone in the Bladder.*

THe stone in the bladder is usual in Infants, as that of the kidnies is in elder people. How it is cured, we shewed before. In Infants it is from gross unclean milk made of tough meats, this too much taken in, causeth crudities fit to breed the stone, or pap of Barley meal and milk may cause it. There is also a weakness in the liver and stomack. when they do not separate unprofitable food, but much earthy juyce remains in the chyle that breeds stones. Also a hot distemper in the reins, by which the chyle is drawn to the bladder, and if there be a native hereditary disposition to breed the stone, an earthy part is in the humor, which makes the urine thick; this is in bigger Boys more then in Infants. They piss by drops, with itching and pain, the urine

vid. 3. par. 3. sec. 1. c. 2. & par. 8. sect. 1. c. 1.

urin is ſtopt often, and that which is piſſed is like clear water white, or like milk or whey, ſometimes blood is piſſed, and the yard often ſtands.

It increaſeth daily, if it be not oppoſed, and cannot be cured without cutting, which is dangerous for young or old. *The Prognoſtick.*

Prevent the breeding of it when you ſee the leaſt diſpoſition to it. Let the belly be alwaies kept looſe, and the Nurſe eat no groſs ſlimy food: make a bath of the decoction of Althæa. Mallows, Pellitory, Parſley, Dill, Fænugreek, Lineſeed, then annoint the bladder with Althæa, oyl of Lillies and Scorpions, and apply a Cataplaſm of Pellitory, boyled with oyl of Lillies. *The Cure.*

A Powder. Take *Magiſtery of Crabs-eyes, whit Amber, Goats blood prepared, each a ſcruple; with Parſly water, give it often.* Or give *two drops of ſpirit of Vitriol with half a dram of Cypreſs Turpentine.* *Dib. 3. pra. decal. veſ.*

Chap. 29. *Of Difficulty and Stoppage of Urin.*

THere are many cauſes in ripe age that are mentioned, but in infants they are chiefly two cauſes: the thick humor that breeds the ſtone, that makes a ſtrangury and dyſury; and the Stone that ſtops the bladder.

It is voided by drops, and the child cries, and the urin is thick, you may try with the Catheter if there be a Stone. *The Signes.*

If it be not preſently cured, it turns to the Stone: and all natural evacuation in Children being ſtopt is dangerous. *The Prognoſtick.*

It

The Cure. It is as in the Stone, you must evacuate humors from the first passages with Honey of Roses, Cassia, Turpentine, foment and anoint as before with Grass water, Restharrow, Dropwort water, and decoction of red Pease. Or, Take *the blood of an Hare an ounce, Saxifrage roots six drams, calcine them, give from a scruple to half a dram, with white wine or Saxifrage water.*

Chap. 30. *Of not holding the Urin.*

SOme piss not only in their sleep, but alwayes, because the muscle that should close the orifice of the bladder is weak, and when much water pricks it, it suffers it to come forth, sometimes a Stone in the bladder hurts the Sphincter, so that it cannot do its duty. The cause of weakness is a cold humor and moist, from gross tough meats, from gluttony, and the like.

The Signs. It cannot be known in Infants, but it may in elder children, that know they ought not piss abed.

The Prognostick. If it come by custome, it turns to an habit, or a disease, and is hard to be cured in ripe years: if it be from distemper, is easie to be cured.

The Cure. After the cold and moist distemper, dry and consume the flegm, let the Nurse have a hot drying diet with Sage, Hysop, Marjoram, let not the child drink much, keep the Belly.

Outwardly anoint the region of the bladder with oyl of Costus, Orris, and other driers: make a bath of Sulphur, Allum, and Oak leaves, or use Sulphur or Allum baths: give this pow-

der.

der. Take *Hogs bladders burnt, roaſted ſtones of a Hare, Cocks throats roaſted, each half a dram; Acrons two ſcruples, Nip, Mace, each a ſcruple, give half a dram with Oak leaves water.* See Lib. 3. Part 8. Sect. 2. c. 6.

Chap. 31. *Of chafing in the Hips, called Intertrigo.*

IT is the ſeparation of the ſcarf-skin from the true in the Hips, that cauſeth pain and unquietneſs.

The Cauſes. It is from ſharp piſs, when the clouts are not changed often: in ſuch as are fat, to whom filth ſticks eaſily.

The Signs. The skin is off, and it looks red.

The Prognoſtick. It is troubleſome by reaſon of the pain, and cauſeth want of ſleep, and ulcerateth if it be not cured.

The Cure. Change the clouts often, waſh and cleanſe the child often, ſprinkle on this fine powder. Of Litharge of Silver, ſeeds and leaves of Roſes, burnt Allum and Frankincenſe, or anoint with white Oyntment and Diapompholigos.

Chap. 32. *Of Leanneſs and Faſcination.*

SOmetimes children and men grow lean; the elder from Fevers, Conſumptions, and other diſeaſes; but children pine away, and the cauſe is not known, and though they eat and perform other actions, they are not nouriſhed nor grow.

The Causes. The causes of Consumption in Infants, are little or bad milk by which no blood is bred fit to nourish the body, so that they thrive not till they change the Nurse.

The second is worms that suck away the nourishment.

The third is worms about the body without, as in the Back, Arms, or Legs, and all parts, these are very small and breed in musculous parts, and stick in the skin, and never come wholly out, but after rubbing in baths, they put forth their heads like black hairs, and run in when they feel the cold air; they breed of slimy matter shut up in the capillar veins, which turns to worms from transpiration hindred.

The fourth cause in the opinion of people, is fascination or witchcraft, either from the eyes of Witches, or by vapors, or by touch, or by words from a Witch; these are alledged by many Authors. I neither allow nor plainly deny all these waies of fascination, though it is not credible that a child should suffer by words or looks only. I deny not but diseases may be sent from sick bodies to others, as the Leprosy, the French Pox, Consumption, and the like and many infect infants. And I believe that they may be hurt by Witches and malitious persons by the help of the Devil and Gods permission, as *Basil* the great writeth: for wicked people make a league with the Devil that they may hurt such as they look enviously and angerly upon. And I add one thing, a habit of body that is grown very excellent, is in most danger, as *Hippocrates* saith, when children come to be very healthful and fair, they fall suddenly into a disease, and the vulgar not knowing the cause of it, impute it to Witchcraft.

Bas. in hode invidia.

The

The ſigns of the cauſes, if they be lean from a fever or other diſeaſe, it is eaſily known. If theſe cauſes be not, view the Nurſes milk: whether little, or her breaſts flag without milk, and that is the cauſe of leanneſs in the child; if ſhe have milk, ſee if it be not hot and dry, and cholerick. And conſider her conſtitution. If the milk be blameleſs, ſee if it be not from worms either in the guts or in the skin; the worms in the skin are known by putting the child into a bath and rubbing it, eſpecially on the back with the hand, and with Honey and Bread, and then you ſhall ſee little aſh-coloured or black hairs come out of the skin. *The Signs.*

If there be no outward nor inward cauſe, you may miſtruſt a venemous vapor or witchcraft.

If it be for want of milk, change the Nurſe. If it be from worms in the skin, it is not hard to be cured; if it be from an occult quality, or from witchcraft, it is hard to be cured, becauſe we know not the nature of the malignity. *The Prognoſtick.*

If the Nurſe have any Diſeaſe, or be contrary to the conſtitution of the child, change her, kill and caſt out the worms. If it be from worms in the back, rub it, and anoint it with Hony and Wheat bread, and when their heads come forth, kill them with a Razor or cruſt of bread. Do this often. *The Cure.*

There are many ſuperſtitious things carried about againſt witchcraft, ſome hang Amber and Coral about the childs neck, nor is it impoſſible that plants and Gems ſhould have power againſt witchcraft. As, Briony root, and Elks hoof are good againſt the Epilepſy, alſo there are Amulets againſt other Diſeaſes.

If leanneſs be from a dry diſtemper of the whole

whole body, there is no better Remedy then often bathing in a decoction of Mallows, Althæa, Branckurſine, Sheeps-heads, and the like, and anoint after with the Oyl of ſweet Almonds.

If he be hot and dry, add to the Bath Lettice, Endive, Violets, Poppy-heads, and anoint after with Oyl of Roſes and Violets.

FINIS.

162035

RECORD OF EXHIBITION

Date	Opening
9/24/89 - 2/20/90	[illegible]

F162035

E. F.

Scale 1" = 1 7/8 in field

1 5 7/8

Wing E 7492